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## A VISION OF OTHER WORLDS.



# A VISION OF OTHER WORLDS,

REVEALING

## *The Glory of the Celestial Spheres;*

TREATING ON THE GODHEAD,  
THE SPIRITUAL WORLD,  
THE PRE-EXISTENCE OF SPIRITS,  
ANGELS OF OUR PRESENCE,  
MANY PROBATIONS AND DIFFERENT KINGDOMS OF GLORY,  
CREATION, AND MAN'S FALL,  
THE GOSPEL PREACHED TO THE LIVING AND THE DEAD,  
THE RESURRECTION OF ALL FLESH,  
THE LINEAL DESCENT OF CHRIST AS HEIR OF THE WORLD,  
THE RESTITUTION OF THE EARTH AND ALL THINGS THEREIN,  
THE EARTH TO BECOME HEAVEN AND MAN'S  
ETERNAL HOME, ETC., ETC., ETC.

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AND AFFECTIONATELY DEDICATED TO THE  
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By HENRY AUGUSTUS SQUIRES,

(OF AMERICA,)

AUTHOR OF A TREATISE ON 'THE FULNESS OF THE GOSPEL,' ETC., ETC.



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“ True fiction hath in it a higher end  
Than fact ; it is the possible compared  
With what is merely positive, and gives  
To the conceptive soul an inner world,  
A higher, ampler Heaven, than that wherein  
The nations sun themselves. In that bright state  
Are met the mental creatures of the men  
Whose names are writ highest on the rounded crown  
Of Fame's triumphal arch ; the shining shapes  
Which star the skies of that invisible land,  
Which, whosoever would enter, let him learn—  
'Tis not enough to draw forms fair and lively,  
Their conduct likewise must be beautiful ;  
A hearty holiness must crown the work,  
As a gold cross the minster-dome, and shew,  
Like that instonement of divinity,  
That the whole building doth belong to God.  
And for the book before us, though it were,  
What it is not, supremely little, like  
The needled angle of a high church spire,  
It's sole end points to God the Father's glory,  
From all eternity seen ; making clear  
His might and love in saving sinful man.”

BAILEY.



## P R E F A C E.

---

A FEW years ago while writing my Concordance to the Bible my attention was arrested by many singular passages relating to Principle and Doctrine seldom commented on. At that time I received the impression that if such portions of Scripture were brought together under different heads much valuable information might be obtained, and at the same time it might lead the mind to contemplate upon many of the great designs of God. Having expressed this opinion to some of my friends—two of whom were in the ministry—and as my “peculiar views,” as they were called, became more known, I was repeatedly requested to treat upon those parts of Scripture, and submit my views for publication. After considering the matter I gave my consent. I then felt it would be best to take up the subject in the form and title of a vision. I chose this course first in order to give greater scope to the mind, and in the next place because there would be but little or no probability of leading the mind astray with either principle or doctrine, as the reader would at all times be reminded that the

work was not offered as a reality. Also in adopting this plan I felt that many principles might be introduced which perhaps could not be under other circumstances, and thus lead the mind into deeper streams of thought and contemplation on sacred things. In order to do this I have introduced such subjects as I felt were best calculated to promote this object, and at the same time, it is hoped, to delight the imagination and render the work both pleasing and edifying. The Bible Texts are added in view of assisting those who may not be so well versed in Scripture as others, and are such as have a similar bearing to the subjects treated of. The Principles set forth in the third and fourth chapters on the Trinity I myself most sincerely believe ; the sacredness of the subject forbade me to write otherwise. I have no doubt but what it may appear strange to some that I should speak of a restitution of all things else as well as man ; yet, if we will allow ourselves to think, I do not know why such an idea should appear strange. Man fell, and decay and death passed upon the WHOLE CREATION in consequence, and yet who can say whether that which fell with man will not be redeemed with man ? Why should we suppose that Satan should be permitted to finally destroy the beautiful works of God, which the Almighty has once blessed and pronounced very good ? Imagine a world with only man upon it, void of all other creations, and what would it be ? A desert, one dreary waste, a sad monotony ! Compare that with

a world overspread with richest verdure, shady woods, blooming groves, waving trees of fruit, and fields of tinted flowers interspersed with all kinds of delightful animals, and a sky abounding with singing birds, and enriched with fragrance. And I might ask, and perhaps with equal propriety, what would the new earth or heaven be without similar beautiful creations of God as well as angels and men? Who knows but what God in the beginning created the earth and its fulness after the pattern of heaven? That God is a being loving variety and beauty all his endless works declare. This the sun, moon, stars, and earth confirm by ten thousand thousand tongues. And who planted the same propensities in man to love variety and admire the beautiful? Why should we believe in a mystic, airy, comparative nothing, as our future heaven after death, something that we are strangers to and cannot understand, and whose locality no mortal can define? Why should we not believe in something more real and tangible? For after all, perhaps, heaven will prove to be on our mother earth. If man had not sinned, doubtless the earth would have been his heaven; and why should it not be, when all things are restored and sin shall cease to be? The earth, being renewed by purification, is spoken of as man's heaven, "*the kingdom prepared for you from the foundation of the world.*" But as I have already treated on this subject, it will not be necessary for me to say more.

In writing thus I am no sectarian, neither am I at

war with any sect or creed, however any may differ from me in what I have written ; but I believe that the sincere faith of all men, however different, should be esteemed equally sacred. Purity of motive prompted me to write, and this is why I offer my drop in its present form to the ocean of theological truth already in existence ; yet at the same time I am not unconscious of my inability to do justice to subjects of such a lofty and spiritual nature.

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# VISION OF OTHER WORLDS.



## CHAPTER I.

### REFLECTIONS OF ABDI ON CREATION AND THE FALL.

*"My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding: I will incline mine ear to a parable; I will open my dark sayings."*—Ps. xlix. 3, 4. *"According to the revelation of the mystery, which was kept secret since the world began."*—Rom. xvi. 25. *But "Who is wise, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk in them."*—Hos. xiv. 9.

IT was early on the morning of the ninth day of the seventh month that I left my abode—the remains of an ancient palace—and paced the pleasure-ground in order to meditate alone, before the hour of prayer, as the morn was one of the brightest that ever dawned upon Idumea. As I wandered through the beds of spices and florid bowers, fragrance rich, mingled with lucid dews lingered with the early morn. The beams of the rising sun had just commenced to dance upon the mountains of Judea, spreading over the face of all nature his gilded robe of light. The turtle-dove was heard from the groves of cedar, as she rose to shake the dew from her light wing, and welcome the day with her song. All nature had awoke, and was smiling, and the valleys of Lebanon around proudly

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waved with the burden of the golden harvest, and the air was scented with fruit. On thus beholding the beauties of nature, that were so richly displayed around me on this occasion, my mind was led to seriously reflect upon THIS ONCE all perfect and beautiful Creation ; and I felt to mourn and regret, that death had been introduced to mar the peace and destroy all animated creation. Thus with sadness of heart I retired to my bower (a favourite haunt), and long sat in pensive mood, reflecting on the prophecies, till at length I felt to question the promises ; for yielding to doubt, darkness overshadowed me, and I fell into despair ; and thus I spake and poured forth my complaint : Three hundred years have passed away since my ancient sires first believed in Christ. When Jesus died and rose again, they lived in this abode—then a stately palace, now only dim fragments mark the glory of the past. Since then my people have been overthrown, sorely smitten, and scattered through the Earth. When will that delightful morning dawn upon the world which my fathers taught would come ? the promised rest of God, when all Israel shall be gathered. That day lingers long, and my hopes, by waiting, all vanish one by one. O Earth, when wilt thou arise and shine in thy vernal beauty ? When will thy breath again kindle seas of flowers where misery and desolation now reign ? When will the second Sabbath dawn and the footsteps of cold death no more disturb the Earth ? Tell me, ye angels, ye guardians of the world. Remove my perplexing fears, and swell my labouring thoughts with the ecstasy of light divine, and leave me not in this tormenting doubt, and sad bewilderment, for gloom o'erspreads my soul. Why should not all things be as at the first, when life unchanging bloomed in full ; and unsullied glory flung her halo o'er the wide, extended, scene of peace ? Now the changing Earth is but a reflection of the vanished glory of the past.

Alas! who can count the cost of Man's disobedience? It was man's disloyalty to the Law of his Creator which has produced this melancholy change. *Man* has introduced Death, and he has grasped all within the merciless iron hand of his power. The wise, the delicate, and the fair, with the innocent, and helpless of all creation, are made to share one common fate. He possesses no eye to pity, or heart to feel; there is no sympathy with this monster, which man has brought into the world through sin. No one can escape, or remove the shroud of suffering, or stay the power of his giant arm. He has impressed his unerring seal upon the whole creation. And how can man, and all things else, be restored from death to life, and live again? When shall the power of this mighty monarch cease? When shall this usurper's arm grow weak, and cease to exercise unlimited control?

With these and similar reflections my mind was much exercised during the remainder of the day, which I spent alone, and in abstinence from all pleasant meat. Now in the evening, before the appointed hour of prayer—having performed my ablutions—I anointed and perfumed myself after the holy order, changed my garments, made vows, and dedicated myself to the Lord anew, and then retired to my chamber for repose. This was done as a preparation for the coming day of the holy fast and solemn convocation as commanded. *"And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from your sins before the Lord. And the priest . . . shall put on the linen clothes, even the holy garments. And this shall be an everlasting statute unto you, to make an atonement for the*

*children of Israel for all their sins once a year.*"—  
 Lev. xvi. 29, 30, 32, 34. Also Lev. xxiii. 27-33 ;  
 Num. xxix. 7.

I had not long retired before a most brilliant light burst forth into my chamber, as from the midst of day, and, as the light overshadowed me, I awoke from my slumber. At that instant a personage from the invisible world made his appéarance and stood before me, clothed in a vesture of surpassing whiteness, which hung in glittering folds, loosely flowing around his majestic form. His countenance was as the light, and beautiful withal, yea glorious to look upon, and all fear was immediately banished from my mind. At the same time an inexpressible sensation passed through the whole of my system as a dart of lightning, after which I knew not whether my spirit was in the body or not so perfect was the vision. The Angel then, in a soft and melodious accent, breathed forth my name and said: "Abdi, I am Veranthus, the angel of thy presence, and am of near kin to thee in spirit; for this cause I feel greatly interested in thy present and future welfare, and am come by permission to set thy mind at rest respecting the gloomy thoughts which have agitated thy bosom, and troubled thy spirit. Fear not, for Jesus—the Son of the Highest, the mighty God, man's great Redeemer—he shall quell Death's pride, and cause his dominion to cease: he shall clasp him in the arms of his power, and bind him with the fetters of his might, and level his ambition with the dust, and tread him under his feet, and remove his impress far from off the Earth. Thus the promises shall all be fulfilled in him, and thy people shall be gathered to their own land, upon the mountains of Israel, and one king shall reign over them EVEN THE LORD.—Zech. xiv. 9. For the Lion of Judah, the root and the offspring of David, shall triumph, and swallow up death in victory. '*The last enemy that shall be destroyed is death.*'—1 Cor. xv. 26.

Then shall all things be restored to their primitive grandeur and excellency. Then shall the Earth teem forth with life and animation anew, and bloom with beauty, and blossom like the rose, as it did on the morning of the first Creation. Let not thy heart be overcharged with the thought of things as they have been, as they are, or as they shall be hereafter : but, during the fleeting moments of thy mortality upon the Earth love the Lord thy God, by yielding up to him the full possession of thy heart attended with all its affections, and let thy bowels be filled with charity towards all men. With meekness, faith, and patience, run the race of thy probation, denying thyself daily all ungodly lust, with the vanity and pride of this transitory world. Let thy soul cleave to that which is good at all times, and so shalt thou overcome all evil. Be not ashamed of Him before men, who was not ashamed of thee, when he redeemed thee with his blood. Seek to purify thyself henceforth by dying unto the world, and so shall the spirit of him who is life, dwell within thee for ever. Be wise by observing these admonitions, for the word of the Lord is spiritual life unto them that receive it. . . . Hereafter thou shalt receive greater manifestations."

## CHAPTER II.

ABDI, WITH THE ANGEL, ASCENDS BEYOND THE  
THIRD HEAVEN, AND IS SHEWN THE WONDERS  
OF THE UNIVERSE.

AT this juncture the Angel touched me with a reed, which had the appearance of gold, and bade me arise and follow him. I then felt as though the shackles of earth had fallen from me, and every barrier had been removed. A robe after a heavenly pattern was given me to put on. Our chariot was a golden cloud, encircled with a halo of light, upon which we mounted and were speedily borne aloft upon its expanded wings, and ascended the atmospheric heaven, with ease and pleasure with almost the velocity of lightning, and soon found ourselves wafted away from the earth beyond the first heaven. Glancing below, I beheld the clouds of earth like billows dimly rolling through the concave beneath; and the dark seas in awful grandeur lay trembling in the lap of the earth in the distance like a shaded mirror. But, after passing through the second and THIRD HEAVENS, the light of other suns and reflecting worlds lit up the way, exhibiting the glorious work of the *Gods* as we glided through the subtle heavens on wings of wondrous speed—"Such an one was caught up to the third heaven."—2 Cor. xii. 2.

Thus from this darksome earth we soared to fairer worlds on high. Here we paused awhile to gaze upon the immeasurable disk of infinitude, amidst the unfathomable heights and depths of gilded ether, where unnumbered worlds perfected float in ease, borne on

the wings of spirit by their self-supporting power, governed and directed by Him who bade them thus exist. "*He telleth the number of the stars, He calleth them all by their names ; His understanding is infinite.*" —Ps. cxlvii. 4, 5. All in order, power, and glory, far surpassing the mathematical accuracy of mortals to conceive. I paused, I gazed with wonder, and being lost in admiration I thus exclaimed,—“Ye beauteous hosts of systems, embracing worlds of fire unnumbered—how marvellously grand ye look moving through the immensity of space, clothed with sparkling glory, as a robe of light pouring from blazing suns innumerable, which mark your shining course from eternity to eternity.”

And as we advanced still further in the ocean of the upper deep, the immemorable works of the Creator were also infinitely extended from every point. For, further than the remotest thought of imagination's flight, these clustering worlds and systems lay in space, in multitudinous shapes—above, below, and all around—while in the vast distance they appeared small like sparks of fire glittering, while my soaring thought and fancy staggered at the sight. “*Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number : he calleth them all by names by the greatness of his might, for that he is strong in power ; not one faileth.*”—Is. xl. 26. On turning to the Angel, I exclaimed : “O ! tell me, who formed these numberless hosts of clustering worlds and flaming suns, that dazzle all around : the being whom man calls God—is He the author of them all ? O ! that thou wouldst instruct me, that I might understand if in a small degree, who the Creator is, who formed this infinitude of suns, all wondrous in glory infinite, and whose thought overwhelms my soul, and sinks me into nothing. Oh that I were but worthy to be instructed thus ! that I might learn to love and serve Him more, by understanding how, and what, I ought



to worship! Ignorance has been my knowledge, my understanding void; vague have been my thoughts. How can I worship him aright whom I do not understand? My soul would love to serve and worship Him, and walk in all his pleasing ways divine, but how to perform this I know not, my weakness and my ignorance are so great. Instruct me, leave not my soul in ignorance profound respecting Him and His glorious works, which thou hast shewn to me. The God of my fathers was finite compared with Him whose works thou hast revealed, and Him\* they only knew in part, myself more ignorant still."

To this the Angel then replied—"Fear not, for as thou hast asked aright, thou shalt understand. May the Spirit of God reveal to thee the nature of Himself, and also of His works, for, without His spirit none can understand. This is the key to all. Henceforth I will quote the sacred Scriptures to thee (written for man's guide in connection with his spirit) for thy better understanding, also the Spirit itself will bring such portions of Scripture to thy mind that have a bearing upon all thou seest, that thy soul may feast itself on Him, until its spiritual thirst is fully satisfied by His word of promise, uttered forth to man.\* Thou hast asked, if God created all that thou seest. Yea, and what thou seest is but as an introduction to His stupendous works; for His curtains are extended through infinite space, and His kingdoms—even to us—are without beginning or end."

As we still ascended and continued our flight through the shining ether, the Angel turned towards me, and after a pause, he commanded the cloud or spiritual vapour to stand still, and then addressed me as follows: "Abdi, behold and understand. Here in the centre of an infinitude of suns, in the midst of yon blaze of light, far in the cycle of space, surrounded

\* The Scripture mentioned by the Angel and Abdi is in accordance with this promise.

with glory indescribable, floating in an ocean of ethereal spirit essence, is the grand masterpiece, the orb of orbs, the sire and source of light, the fountain of suns, the mainspring of worlds, the centre of attraction, the sun of the universe, the source of spirit matter, the heaven of heavens, the abode of the wonderful even the Creator of the universe, and author of Eternity. There sits the august Majesty, the Lord of all, the God of Gods, upon the throne of thrones, and sways his sceptre over perfected spheres infinite in glory, surrounded by all his works—worlds of every grade and in every stage of progress, yet all in harmony and order perfect though more countless than the grains of sand, thus ruling over all.—*'The Lord hath prepared his throne in the Heavens; and his kingdom ruleth over all.'*—Ps. ciii. 19. *'God standeth in the congregation of the mighty; he judgeth among the gods.'*—Ps. lxxxii. 1. *'For the Lord is a great God, and a great King above all gods.'*—Ps. xcv. 3. To Him the universe bows in reverence and worlds unnumbered worship in love without fear, as they approach in their eternal circles in order towards Him, for the universe is overspread with his glory, and filled with His praise."

'O my Lord! my soul trembles within me while thus I gaze and contemplate upon the perfected worlds that surround us, the work of Eternity as numberless as the dust. *"Look now toward heaven, and tell the stars, if thou be able to number them."*—Gen. xv. 5. The solemnity of Eternity overshadows me; my weaknesses encompass me about, and I am afraid.'

To this the Angel said: "Fear not, but be strong, for in our weakness His strength is made perfect. *'For my strength is made perfect in weakness.'*—2 Cor. xii. 9. Trust in the Spirit which quickeneth our perceptive powers and enables us to search all things, even the deep things of God, that God might

be glorified in us. *'For the Spirit searcheth all things, yea, the deep things of God.'*—1 Cor. ii. 10. God himself is love, and so are all they that love Him; and when this love is perfected in us, it casteth out all fear, and enables us to receive the promises, and exult in His power and goodness for ever. *'He that loveth not knoweth not God; for God is love.'*—1 John iv. 8."

## CHAPTER III.

## ON THE GODHEAD.

"ABDI, while we thus tarry, prepare thy mind for solemn instruction. Let thine eye be single, that thy soul may be filled with light." At this with fervour the Angel breathed the following prayer: "Great and adorable Creator, Father of the unlimited universe profound, pure as Thou hast created me, yet I am not worthy to pronounce Thy sacred name; with reverential fear I pause before I breathe it forth. In humiliation before the infinite splendour of Thy throne of thrones I bow my knee to Thee to supplicate Thy favour while I pray. May it please Thy august presence to be gracious, and assist me by an endowment of Thy Spirit, that Thy Spirit's effulgence may shine in me my soul to illuminate. To Thee, O God, I pray to reveal such conceptions of Thyself through me, Thy servant, that may be in accordance with Thy will, best calculated for man to receive for his instruction to promote his interest; that man in part might discern Thy wondrous self, and learn to worship Thee aright and unceasing praise Thy name. To Thee alone all creation looks and depends for guidance,\* for before the first heaven of heavens was formed, or the foundation of the effulgent hills or holy mount of God appeared, yea, before all Creation, long Thou wert, Thou art, and ever will be God, eternal without end. All wisdom profound unmixed with error, ever dwells

: גַּם־בְּהֵמָה שֹׁרֵה חֲסִידוֹ אֵלֶיךָ: \* Even the beasts of the field cry continually unto Thee.—Joel i. 20.

with Thee thyself, Thy Son, and Spirit, Three as One, to whom all glory, honour, praise, and power eternally belong from all thine infinite works divine. Amen.

“Abdi, in accordance with thy request, I will now endeavour to unfold to thee, in a small degree, the personality, nature, and attributes of the all glorious and gracious Creator, called יהוה or Jehovah, with whom we all have to do. First, there never was a period in the Eternity of the ancient past when He himself did not exist, or when His infinite power and wisdom did not act, or devise for His own glory, and also for the glory and well being of all His creatures who have listed to obey Him. Therefore, by His infinite love begat He all things unto Himself—although Eternity and all things therein are the Lord’s—He being the rightful owner, sovereign Lord, and architect of the universe, which includes all space and all things therein, visible and invisible. He is the all self-sustaining intrinsic Lord—Prince of intelligence—Lord and dispenser of life, and the discernor of the thoughts of all spirit; the great First Cause of all action and design—the all pure Light and all perfect being, who was before all and all things, ever existing,—without beginning change or end; the I AM that I AM, which was which is and which is to come; the All in all, over all, the God and Author of Eternity, blessed for evermore, who alone can bring *lucem ex tenebris* from the dreary regions of Chaos, while he himself remains ageless or unchanged. He whose wisdom comprehends all knowledge; the fountain of Life and Light—the source of truth—and from whose spirit the stream of thought and all action flow; the Creator of Eternal Day, in which He himself resides, and being perfect, He remains eternally the same—and He ever provides and dispenses good to all more swiftly than the rapid flash of thought, by whom all are sustained and live and move and have a being. Although no one can comprehend the

ineffable Creator, who consists of Father, Son, and Spirit, only as He is pleased to reveal Himself. There are three separate and distinct personages, acting as one person in all things and at all times, and are called One God (Thy Elo-him *are one* Jehovah—or thy Gods are one Lord.) The Three unitedly constitute one Wisdom, one Power, one Greatness, one God, one undivided whole, Three as one ; and they are omnipotent, omnipresent, and omniscient through the all wonder-working Spirit. This constitutes the self-existing Godhead, who knew no beginning in the past eternity, and can know no end in the eternity of the future, having existed from everlasting, independent, uncreated, without cause, possessing an undiminished sea of life, light, sense, or intelligence within Himself ; and He is the seat of infinite thought. For '*Known unto God are all his works from the beginning of the world.*'—Acts xv. 18. '*Yea, before the day was I am he.*'—Is. xliii. 13. '*Even from everlasting to everlasting thou art God.*'—Ps. xc. 2. This is the eternal fountain from whence issues the germ of immortal spirits. '*In him was life, and the life was the light of men.*'—John i. 4. Thus a stream of sons unnumbered hath and will for ever flow. '*Have we not all one Father ?*'—Mal. ii. 10. '*For we are also his offspring.*'—Acts xvii. 28. Therefore, '*be in subjection unto the Father of spirits and live.*'—Heb. xii. 9. Thus, His Spirit is THE CAUSE AND THE LIFE ITSELF of all things that exist, and the power and wisdom by which all things are and were created, both visible and invisible ; for His Spirit is the active controller and essence of all matter—dwelling in, through, and round about—pervading all things, and penetrating through all space—and produces all the phenomena or wondrous works of Eternity.

With regard to intelligence, this principle was never created, but hath existed from Eternity in the Lord ; intuition, sense, or intelligence is the attribute of His

Spirit, peculiar to itself, and of itself existing in the Spirit in connection with its never ending life, flowing from the Spirit in accordance with its Eternal nature. With these considerations the very NAME of the Lord is sacred, and ought only to be mentioned in fear and with the deepest reverence, for the wisdom and power which sustain the universe of unnumbered worlds with measured exactness as they float, borne on the wings of His Spirit in the midst of Eternity, are the Lord's. Therefore let all things render unto Him their just tribute of praise and adoration, for in Him they exist, and it is He alone who directs all the countless intelligences how to think, and trains the thought of all His vast creations with wisdom deep unsearchable."

## CHAPTER IV.

ON THE FATHER, SON, AND HOLY SPIRIT  
SEPARATELY.

“ABDI, what I have revealed to thee has been principally on the Triune God, spoken of as *One* person. I will now unfold to thee more fully the nature of the Three glorious personages, apparently separate from each other, for thy better understanding—for to know God is eternal life; but this knowledge can only be imparted and received by means of the Holy Spirit. *‘And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.’*—John xvii. 3.

“First in order is God the Father Almighty, the Creator of all things, but who is himself an uncreated, independent, self-existing Being, and by nature is Spiritual and Eternal. And concentrated in Him are holiness, love, virtue, and every perfection. Second is God the Son. In the ancient past, before the day was God begat the Son, who was the first-born in Spirit before all worlds; and, therefore, he is spoken of as the beginning of the Creation of God. *‘The faithful and true witness, the beginning of the creation of God.’*—Rev. iii. 14. The Son being begotten of the Father partook of the same divine nature as the Father, and shared in the brightness of His glory, and was filled with His fulness, and became the express image of His Father’s person. *‘Who being the brightness of his glory and the express image of his person.’*—Heb. i. 3. *‘And now, O Father, glorify thou me with thine own self, with the glory which I had*



*with thee before the world was.*—John xvii. 5. Thou now perceivest the nature of that eternal unity and affinity which exist between the Father and the Son, who are *as one*. The Son, therefore, both in essence or spiritual nature and perfection, being of the Father who had no beginning, he the Son also is eternal in substance without beginning, and thus he became God, and the joint heir with the Father to the riches of Eternity and eternal life, and was with God in all His works, as it is written. *‘His Son, whom he hath appointed heir of all things, by whom also he made the worlds.’*—Heb. i. 2. *‘For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.’*—Col. i. 16. *‘The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth; Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him.’*—Prov. viii. 22–30. *‘For thou lovedst me before the foundation of the world.’*—John xvii. 24.

“The Holy Spirit, the third person in the God-head, is also of one and the same spiritual substance, nature, and perfection as the Father in all things, and having proceeded from God he is filled with the fullness of his divine nature, both in affinity and unity,

and is also eternal. This personage is called the Holy Spirit, because he is the Author of Sanctification. He is also the Lord and Giver of Life, and the Controller of the Spirit or life of the universe—the quickening Spirit of God. He, having proceeded from God, has acted in conjunction with the Father and the Son in all creation from everlasting. And he is also God himself, and one with the Father and the Son in power, dominion, and majesty for ever—three as one in undivided unity, affinity, and life without end. God the Spirit, by the agency of the boundless quantity of sanctified spirit under his control, and acting in connection with him, the Father and the Son is omnipresent, omnipotent, and omniscient.’ ‘*Whither shall I go from thy Spirit? or whither shall I flee from thy presence?*’—Ps. cxxxix. 7. ‘*I am the Almighty God.*’ ‘*Is anything too hard for the Lord?*’—Gen. xviii. 1.; xviii. 14. ‘*In whom are hid all the treasures of wisdom and knowledge.*’—Col. ii. 3. He is the Spirit of Revelation that enlighteneth all things, the sure witness in heaven, and the seal of Eternal life upon the earth. ‘*He revealeth the deep and secret things, he knoweth what is in the darkness, and the light dwelleth with him.*’—Dan. ii. 22. In order to make this subject of life more plain, I will point out to thee how the Father, the Son, and the Holy Spirit have borne witness of each other separately and conjointly to the children of men as recorded by holy men of God, who ‘*spake as they were moved by the (same) Holy Ghost.*’—2 Pet. i. 21. First, the prophets saw and spake of the coming of the Son of God in the flesh, and angels bore witness of its fulfilment from heaven to earth to the shepherds, saying, ‘*Fear not, for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.*’—Luke ii. 10, 11. Again, Jesus spake of himself and the Father who sent him as follows : ‘*I seek not mine*

own will, but the will of the Father which hath sent me.'—John v. 30. 'Then said he, Lo, I come to do thy will, O God.'—Heb. x. 9. 'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.'—John vi. 39. 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—John iii. 16. 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.'—John xvii. 3. 'I came forth from the Father, and am come into the world; again I leave the world and go to the Father.'—John xvi. 28. 'For I came down from heaven, not to do mine own will, but the will of him that sent me.'—John vi. 38. And, 'He that honoureth not the Son, honoureth not the Father which hath sent him.'—John v. 23. Jesus himself next speaks of the Holy Spirit. 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'—John xiv. 26. 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.'—John xv. 26. 'For if I go not away the Comforter will not come unto you; but if I depart I will send him unto you.'—John xvi. 7. 'Howbeit, when he, the Spirit of truth, is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shew it unto you.'—John xvi. 13, 14. 'And whosoever speaketh a word against the Son of Man it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world (or age) nor in the world to come.'—Matt. xii. 32. The Father also bears witness of the

Son : *'And the Father himself, which has sent me, hath borne witness of me.'*—John v. 37. This God did at his baptism, in the presence of heaven and earth, when he opened the heavens and uttered his voice, saying, *'This is my beloved Son, in whom I am well pleased.'*—Matt. iii. 17. Again, when Jesus prayed, God's voice was heard from heaven, saying, *'I have both glorified it (thy name), and will glorify it again. The people, therefore, that stood by, heard it.'*—John xii. 28. 29.

And again in the presence of angels and men the Father's voice was heard. *'For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount.'*—2 Pet. i. 17, 18.

Also the Father, the Son, and the Holy Spirit are separately spoken of as follows : *'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'*—Matt. xxviii. 19. *'For there are three that bear record in heaven, the Father, the Word (or the Son), and the Holy Ghost, and these three are one.'*—1 John v. 7. *'I will praise thee with my whole heart, before the gods will I sing praises unto thee.'*—Ps. cxxxviii. 1."

## CHAPTER V.

CHRIST THE CONNECTING LINK BETWEEN HEAVEN  
AND EARTH.

"As I continue my remarks, hear and understand by seeking the light of the Spirit of Truth (*Intra te quære Deum*—or seek God within thyself), '*For ye are the temple of the living God.*'—2 Cor. vi. 16. And he shall give thee light for he is the light itself, that enlighteneth every man. '*That was the true light which lighteth every man that cometh into the world.*'—John i. 9. When the Son, through the Father's grace, condescended to be born of woman to become man, for man's sake, he brought himself within the comprehension of man, that God might be glorified thereby. For how could man worship God aright, whom he did not understand? God also in becoming man formed an everlasting relationship or brotherhood with man, and man's future destiny. '*Wherefore in all things it behoved him to be made like unto his brethren. For verily he took not on him the nature of angels, but he took on him the seed of Abraham. For both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil: that he by the grace of God should taste death for every man.*'—Heb. ii. 17, 16, 11, 12, 14, 9. The Spirit of Christ being from heaven ('*For I came down from heaven.*'—

John vi. 38)—and his sacred form according to the flesh being of the earth, he became perfect God, and perfect man (*'For in him dwelleth all the fulness of the Godhead bodily. For it pleased the Father that in him should all fulness dwell.'*—Col. ii. 9; i. 19), forming an eternal union between the two—uniting heaven and earth in one—a connecting link—an alliance which can never be severed—and thus He became the mediator reconciling all things unto God. *'Having made peace through the blood of his cross to reconcile all things unto himself, whether they be things in earth or things in heaven.'*—Col. i. 20. Christ in the flesh is the only begotten of God, and is called, *'The Son of God.'*—Luke i. 35. *'Thou art the Christ the Son of the living God.'*—Matt. xvi. 16. *'Thou art my son; THIS DAY have I begotten thee; when he bringeth in the first begotten into the WORLD he saith, And let all the angels of God worship him; who being the brightness of his glory and the express image of his (Father's) person.'*—Heb. i. 5, 6, and 3. *'Who being in the form of God, thought it not robbery to be equal with God.'*—Phil. ii. 6. *'Therefore God even thy God hath anointed thee with the oil of gladness above thy fellows.'*—Heb. i. 9. He is the Son of the Highest, the First-born in Spirit, in the ancient past, among many brethren (*'And he is before all things, and by him all things consist. The first-born of every creature.'*—Col. i. 17 and 15), the second Adam in the flesh—the Saviour—the chosen of God—the Brother of Man—the wonderful counsellor—the fairest among men (*'Thou art fairer than the children of men.'*—Ps. xlv. 2)—the altogether lovely—the co-equal with God and Lord of all. *'Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.'*—Dan. vii. 10. *'And ye are complete in him which is the head of all principality and power.'*—Col. ii. 10. Also, God himself is the Father of the spirits of all, in their first and spiritual state, as

the Scriptures declare Him to be '*the father of Spirits.*'—Heb. xii. 9. '*The God of the spirits of all flesh.*'—Num. xxvii. 16. '*Have we not all one Father?*'—Mal. ii. 10. '*Doubtless thou art our Father . . . thou, O Lord, art our Father, our redeemer; thy name is from everlasting.*'—Is. lxiii. 16. His spiritual children are called the sons of God. Thus when God laid the foundations of the earth '*the morning stars sang together and all the sons of God shouted for joy.*'—Job xxxviii. 7. '*Is it not written in your law, I said, Ye are gods?*'—John x. 34. '*I have said ye are gods, and all of you are children of the Most High.*'—Ps. lxxxii. 6. '*When ye pray say therefore, Our Father which art in Heaven.*' For '*Ye are the sons of the living God.*'—Hosea i. 10. '*And ye shall be my sons and daughters, saith the Lord Almighty.*'—2 Cor. vi. 18. '*And because ye are sons, God hath sent forth the spirit of his son into your hearts crying, Abba, Father.*'—Gal. iv. 6. Jesus said, '*Go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God.*'—John xx. 17. '*All ye are brethren, and call no man your father upon the earth; for one is your Father, which is in heaven.*'—Matt. xxiii. 8, 9. '*One God and Father of all who is above all.*'—Eph. iv. 6. This is why God so loved his spiritual children, called the world, that He sent his Son to redeem his brethren; and this is the origin of MAN DIVINE, whose spirit is the offspring of God. '*For we are also his offspring.*'—Acts xvii. 28. The joint heirs with Christ, the firstborn to all things, as it is written, '*All things are yours and ye are Christ's and Christ is God's.*' This is why man's spirit is ever aspiring to loftiness and greatness, and is infinite in thought like the Gods, whose spiritual or divine nature he partakes of; and is designed eventually to be filled with the fulness of God, who shall fill all in all. '*That ye might be filled with all the fulness of God.*'—Eph. iii. 19.

Hereafter the veil shall fall from thine eyes, and then thou shalt see these things in their fulness and know thyself,\* and discern the links of the spiritual chain which connects man to God, to Eternity, and Eternal Life."

[Abdi.] 'O my Lord, my soul delighteth in the knowledge of the light of life, the uncreated truth, which has distilled from thy lips like the dew, and dropped like the gentle rain. I am lost in adoration, in praise and amazement.'

\* See Chapter vii. p. 34.



## CHAPTER VI.

ON THE SPIRITUAL WORLD, AND THE PROGRESS  
OF SPIRITS.

"ABDI, since thou art so desirous to obtain wisdom, and to be filled with the understanding of the Lord, we will now resume our course, and wing our way towards a Spiritual world, that thou mayest see man and other things in their Spiritual and progressive state, in order to prepare thy mind for what I have hereafter to reveal."

As we continued our stupendous flight, the innumerable suns or perfected worlds, which hitherto had surrounded us, now began to grow small, like sparks of fire, and afterwards gradually departed from our vision, like the gentle light of fading tapers.

Still pursuing our course we commenced to pass by the *βύθος*, or dread abyss—the black profound—regions where nought but dreary chaos reigns—infinite unknown—far beyond the reach of the remotest solar ray to pierce the gloom—the abode of ancient night.

'Oh my Lord! What meaneth this? no light nor path to guide our course, lost in the abyss of horrid night, where dread confusion reigns, and no suns perfected shine?'

To this my guide replied: "Abdi, fear not for our voyage from the celestial orbs to worlds of spirits fair—the next we visit; our nearest route lies by this bottomless abyss of ancient chaos, and darkness of old night profound, where exists matter infinite, material for future worlds—another universe of elements untouched by creative power, all existing from the

eternal past, without beginning, progress or improvement—waiting for the voice of God to call the elements from chaos, primeval state of helpless ruin. These are the regions where the footsteps of creation have not trodden to wake the crude elements from their nightly slumber of eternity: yet in God's own due time He will speak and call the elements to unite as one in peace, stir up the latent fire to vivid life and thoughts of progress, which lead to perfected knowledge and all future bliss, exaltation and the glory of God, and thus wake up ancient nature from her sleep profound to active life, collect her essences and her vapours rare; next build the crusts—all things in order, and with wisdom deep form new worlds and people them with beings infinite—that these new worlds through countless ages of the future might progress to perfected suns, as worlds have done before—thus all shall be visited and light and life be commanded to come forth. '*And God said, Let there be light, and there was light.*'—Gen. i. 3. Therefore the power and glory of the Lord, without limit, shall eternally extend, and His kingdoms, worlds and systems have no end. '*And of his kingdom there shall be no end.*'—Luke i. 33."

Thus we continued to pass through the dread darkness, and glided slowly o'er the fearful void profound, near the warring elements, where obnoxious gases and floating vapours damp thickly abounded amid upper and nether depths. This boundless waste of gloom lay on our left towards the cardinal north of unorganized elements, chaos, and old untangled night mid darkness that could be felt; where terrific sulphurous winds ungoverned howling swept through the subterraneous voids, and surging waves of poisonous mists rolled high through the dark profundity obscure; and chaos foaming roared aloud, and dread thunders groaned around, for the ancient elements were all in commotion wild. The vapours rose and solid bodies

in collision met, and with each other mixed ; and by inherent force of might rolled high, pile heaped on pile, and trembling masses, huge and vast as worlds in multitudinous shapes—now tossed by subterranean fury, and each monstrous mass falling one upon another in crazy ruin, then exploding with dread fury and rending into shivers and together all swiftly falling, shook the vast chaotic elements midst infinitude unknown, with deafening and distracting crush, and doleful echoes following long and loud—like falling wrecks of broken worlds—as if hurled from their circles with Almighty power, one dashing upon another and in confusion madly driven, pitched headlong into bottomless nonentity, and losing their native coercive balance ever falling rise no more. Such was the dread confusion and the awful sound.

After passing through this horrid gloom of surfeiting darkness at the approach of the first dawn of sacred light from distant orbs, to me this was as welcome and beautiful as the first fair light that shone on the first world by the command of God, after its new birth from chaos and eternal night. At this my hopes revived, and as we with rapid speed continued to glide on, our path became more clear. Next, distant suns like specks appeared in view ; and as we still advanced darkness began to vanish, and light with its pleasing ray continued to increase.

‘Oh my Lord ! may it please thee to inform me what is yon rising glowing orb with flowing tail of fire that moves so swiftly on, and so unlike all other worlds thou hast shewn to me ?’

The Angel thus replied : “ Yon orb by men on earth when seen by them is called a Comet, and many of them there be. These are directed by the Lord, in wisdom deep, to move in different circles wide through the vast universe, in order to collect the fiery vapours that escape, and thus sweeping, cleanse and keep the spheres so pure and fair. ‘ *Wandering Stars.*’—Jude 13.”

Now after a considerable period we commenced to draw near to a mystic orb or flaming world of spirits, which in the dim distance presented the appearance of a blue limpid rainbow of liquid light mingled with soft waves of glorious fire.

"Abdi, upon yon orb we will alight from our spiritual conveyance."

Presently, after this the shining cloud rested upon the fiery and elastic dust of the world of spirits all transparent as the light, as if bathed in a sea of glory.

This glorious sphere was peopled with myriads of graceful and beauteous forms more radiant to look upon than the beaming sun in his meridian splendour. Beauty complete! Yet all were taught to live worthy of their being, while songs from their lips divine with silver music flowed in harmony sweet to the glory of God, and filled the mystic portals of the sky which lit up my soul, and entranced my ears with ineffable delights. The charms of their sweet mellifluous cadence, a golden chord did weave which entwined my heart as by enchantment bound. The dazzling angels and the delicate glory of the spiritual landscape, with its golden mountains, purple dells, and groves of flowers and fruit and mystic cities, were of that high perfection and exquisite loveliness which absorbed all the feelings of my soul, and while gazing I was lost in the splendour of their magnificence. Some of those bright forms were gliding in circles, reclining on silver and crimson clouds, steadfastly watching as if numbering the rays of spiritual light as they descended. Some in groups were hovering o'er the fantastic fountains as if counting the mystic sprays as they danced and vanished. Others were apparently engaged as if collecting the odoriferous breath of spiritual flowers as it distilled from their opening lips. Others again were engaged as if painting or tinting the flowers and fruit with exquisite

vapour, softer than the breath of life which they seemed to handle with their delicate touch. And others appeared to be catching and blending together the escaped rays of light as they strayed from their course. Others again of a higher order appeared to be forming spiritual skeletons of trees, flowers and other things, all in perfect form, with their arteries or sap veins, attended with every minute fibre and mystic thread.

*"In the day that the Lord God made the earth and the heavens and every plant of the field before it was in the earth, and every herb of the field before it grew."*—Gen. ii. 4, 5.

Myriads of those pleasing forms were engaged in all kinds of refined artistic work and all of a spiritual nature.

*"Thine eyes did see my substance yet being unperfect; and in thy book all my members were written, which in continuance were fashioned."*—Ps. cxxxix. 16.

And thus I saw the spirit germ from which plants, flowers, shrubs, trees, and other things, to endless generations flow, which are uncomprehended by mortal brain, and unperceived by the eye of flesh. I also saw by the spirit numbers infinite of the invisible creations which swim and sport in upper and nether fields of vital air, offspring of the breath of God, supported from inexhausted seas of life. Stirred up with ravishment of thought I inquired of the Angel to know the meaning of these things, and was informed that those spiritual forms were intended for the temporal worlds, and that the Lord first created all things spiritual before He formed them temporal, and this was called by man "the invisible creation." *"By him were all things created that are in heaven, and that are in earth, visible and invisible."*—Col. i. 16. *"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."*—Rom. i. 20. *"For the things which are seen are tem-*

*poral, but the things which are not seen are eternal."*—2 Cor. iv. 18.

"Abdi, now to yon dazzling mount we will retire, while I unbosom to thee the secrets of the immeasurable past in reference to the glorious work and operation of the spirit of life divine—the creation of the earth—the fall of man—the Saviour—the restitution of all things—the salvation and perfection of the earth."

We, thus seated upon a lofty hill of gold, whose top was thickly turfed with heavenly moss, and shaded by an umbrageous group of spiritual palms, whose foliage all lovely trembled with delight, resembling flakes of dancing fire. A shady delicate cloud skirted with crimson floating hovered around, and enveloped the summit of the mount and grove as a beauteous canopy. Before us lay outspread the enamelled celestial plains, for distance unmeasured, dotted with mystic temples rare, interspersed with blooming groves, glittering trees, flowers of fire, and mounds of gold, twinkling like new stars, all dazzling, though softer than the melting dew of morn—a glorious sight. The luminous streams of the delicate waters of life with beauty profusely flowed through the serpentine lap of the orb, and tinged with the ruddy splendour of the mystic clouds, appeared all lovely to behold. Above, fair suns spangled the measureless arched scope with exceeding lustre, so that the wondrous orb shone with lucid splendour like a new born sun.

Thus seated, the angel drew aside the veil from before me, and opened the golden doors of light by the power of the Spirit which quickened my understanding, and unfolded to me the nature of God's wondrous WORKS, and how the omnific Spirit of ever-exertive power had progressed, by passing on from stage to stage, from work to work, and from world to world, and had accomplished thousand times ten thousand different works of deep and mysterious

wisdom in the mazes of the past eternity : for "*Known unto God are all his works from the beginning.*"—Acts xv. 18. "*Ascribe greatness unto our God . . . his work is perfect.*"—Deut. xxxii. 3, 4.

He also pointed out the order and harmony which exist between all God's pleasing works connected with creation.

The Angel further spake, and said : "Thou now perceivest that spirit in nature is not confined to any particular form or figure, but can and does exist in every conceivable shape, performing the phenomena produced in all the worlds, and that neither form nor figure is the cause of spiritual intelligence, neither does spirit depend on any particular shape whatever for its sense. Spiritual beings assume certain forms for the sake of beauty and convenience, but not because their sense is dependent on any particular organization—organization depends on sense, and not sense on organization. '*And that he would shew thee the secrets of wisdom.*'—Job xi. 6. All spirit is life, and is similar in nature, and that life is of God, and therefore is primal, indestructible, eternal, and divine. The Spirit of life is the seat of sense and understanding, and all intelligence is of a spiritual nature, proceeding directly from the spirit of every living thing. '*In whose hand is the soul of every living thing.*'—Job xii. 10. '*The words that I speak unto you, they are spirit and they are life.*'—John vi. 63. Perception, thought, love, hatred, joy, sadness, faith, doubt, hope, and despair, are relative parts of sense, and these subtle senses are the attributes of the spirit of life. Intuition, or sense, is an inherent property of spirit existing in the spirit, peculiar to the nature of spirit. The spirit is the principle and intuitive sense is its attribute and the two are inseparable. The spirit is the seat of sense, and sense is the parent of thought, for there must first be sense to think before thought can be produced. Thought when sufficiently perfected pro-

duces faith, and faith prompts and leads to action; and action gives experience, and experience leads to perfect knowledge; knowledge, therefore, in all its bearings is traced to and from the spirit, and is an attribute. The exercise of this intuitive spiritual faculty produces infinite thought. To mortals, spirit is the greatest mystery of all mysteries, confined within itself, for in itself is the seat of the secret of life, the invisible power which never ceases to act, and which man uninspired of God can never penetrate. This spiritual matter or essence is invisible to men in the flesh, except on rare occasions. *'To another discerning of spirits.'*—1 Cor. xii. 10; Acts ii. 2, 4; Rev. vi. 9; xx. 4; Job iv. 15. Thus men only see the effect produced, and not the principle of power which produces the effect. Man can only see this active spirit when his physical form is suspended, so that his inward form, the soul, might see and act without the encumbrances of the body. *'The Spirit of the Lord caught away Philip, that the eunuch saw him no more.'*—Acts viii. 39. This effect is produced at times by a given measure of the Spirit of the Lord, which sufficiently quickens the body to enable the soul to see spiritual things while in the body, with only a thin veil of the flesh between. *'But he being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God.'*—Acts vii. 55; Acts x. 11; 2 Cor. xii. 2, 4. Like comprehends like, thus mortals only comprehend mortality aside from God's quickening Spirit. But when He, the Spirit, enlightens the soul of man, he enables him to discern the things of the Spirit, and to understand the wondrous perfection of immortality, and the mystery of the secret of life, and also the divine nature of his own spiritual existence, and the relationship which he sustains to God. *'Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself.'*—



Eph. i. 9. '*But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God.*'—I Cor. ii. 10.

This orb thou now beholdest is the last abode of the spiritual sons and daughters of light, prior to their incarnation on temporal worlds, where, under tutors and governors of higher intelligence, they are taught the principles of spiritual science, which lead to the perfection of knowledge. '*But is under tutors and governors until the time appointed of the Father.*'—Gal. iv. 2. Countless ages have elapsed since that dawn of the ancient past, when the first rudimental laws were presented to the spiritual intelligences, called the Sons of God. The first principle taught was faith in their Father and Creator. '*But without faith it is impossible to please him.*'—Heb. xi. 6. And also in those whom He appointed to be their spiritual instructors—'*the elect angels.*'—I Tim. v. 21. Thus from grade to grade they progress, acquiring knowledge by experience, until they arrive at the fulness of Him, who shall fill all in all. '*The fulness of him that filleth all in all.*'—Eph. i. 23. Increasing and progressing through the cycles of countless ages, from the smallest capacity of intelligence to the wisdom and perfection of the highest sons of light, who also in their experience have descended below all things in like manner, the same as other intelligences have done before *them* from everlasting, and thus the eternity of the past hath rolled away. They, having kept each estate, by observing each law, overcame all things and passed on from exaltation to exaltation, from glory to glory, from conquest to conquest, and from state to state, climbing from one degree of eminence to another, until they arrived at their present perfection. For, having overcome all things, they inherit all things, being transformed from glory to glory into His image, as by the Spirit of the Lord. '*But we all . . . are changed into the same image from glory to glory even*

*as by the Spirit of the Lord.*—2 Cor. iii. 18. Many spirits set out in the race, but all do not endure to the end of their probation to receive a fulness of reward. *'The angels which kept not their first estate.'*—Jude 6. Many are satisfied with the lower order of angels, and care not to progress further towards perfection. These act as guardians, or ministering servants sent forth to minister to those who become heirs of a higher salvation. *'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'*—Heb. i. 14. Thus in righteousness every intelligence receives a fulness of reward, in the realms of bliss, according to his works, and capacity to receive. *'And my reward is with me to give every man according as his work shall be.'*—Rev. xxii. 12. All spirits are free to choose their several positions by what they are willing to merit, by adhering to the laws and principles which lead to exaltation and perfection."

## CHAPTER VII.

ACCORDING TO THE PROMISE OF THE ANGEL, ABDI  
PASSES THROUGH A SPIRITUAL CHANGE, AND IS  
ASTONISHED AT THE REVELATION OF HIMSELF.

"ABDI, agreeable to promise,\* I will now cause thee to more fully know the spiritual nature of thyself, who thou art, whence thou camest, and whither thou art bound ; for there is no greater mystery to man than the knowledge of man."

At this juncture the Angel passed his hands over me, making use of sacred words and signs which I am forbidden to write. At the same instant a peculiar sensation commenced slowly to pass over me, and darkness from my soul began to vanish like night departing from day, and being overwhelmed with amazement I uttered forth my feelings to the Angel as follows :—' Ah, what is this I feel deep in my inner self all in commotion, this expanding, this glowing of the soul, this panting to be free, this struggling to cast aside my former self—the clay ? I feel as if mortality was slowly yielding up itself ; I am sinking though I feel no pain ; surely a separation, life from dross, is taking place. In spirit I am moving from myself. Ah ! now the spirit overcomes and I am free ! Now I feel like a released spirit just escaped from the prison of its decaying dust, instantly gliding into a new life, when the soul becomes startled at its new self ; thus it is with me ; I start back, I stagger at the very presence of myself ! Who am I ? A stranger to myself hitherto have I been. I startle like one that awakes from a perplexing dream, when for a moment the mind is

\* See Chapter v. p. 23.

entangled in the shades of bewilderment and obscurity, while the apparitions vanish one by one like a spell, before the mind can regain itself. What! is this death with dread I so much feared? Death! why, I still live! How glorious, yet how strange I feel! A waking up from one state into another—a change of being—thus, I perceive death is no more or less. I breathe as before—exalted nature, a spirit free, intellect more clear—inner being, soul, and form the same—my eyes elated as with double sight. How wonderful is life! A new-born self complete! Like a bird, when escaped from the egg, wings its way to bright fields of sunshine and all things new, thus I perceive it is with the soul departed, that exults in the better change as it wings its way to heavenly spheres of bliss—no more a shroud of dust to intervene, obstruct its course, or shade its glory. Oh! tell me is this death, and have I passed the lonely shades that lead to life? or what is this mysterious change that's taken place in me?

“Abdi, be not deceived: this is not death; the thread of life thy body still entwines; a spiritual change in thee is all that's taken place, sufficient to remove the deeper veil, to fit the soul to understand itself, and to behold hereafter greater scenes of bliss—the pleasing wonder of immortal life. Give God the praise. This change in thee is but the moving of the inner power, the quickening of the soul by light divine, which thou hast felt. This renewing spirit, given to us of God, is the revealing light, THE KEY ITSELF, that removes the veil and unfolds the secrets of creation—his wondrous works; makes known the hidden force—the hand of God—the power and wisdom that roll on the spheres in order perfect, as they illumine the universe with their perfected ray, with harmony increasing, as thou hast beheld. Without His spirit, this light within the soul, all would be dark, uncertain, and unknown; we, for this sacred light, therefore, un-

ceasing praise His name. The suns shine, not to glorify themselves, but Him that made them thus to shine; we, in like manner with His wisdom given, seek to glorify the Giver, not ourselves, and in this our joy is full. By that sacred power we are enabled thus to look through the vista of ages yet to come, and see things as they are, nature's grand arcanum moving into being, chaotic matter in order coming forth, emerging from old darkness, gliding mid infinitude on wings of power, next rudely forming into worlds, then all rising into varied circles in their turn—bounds before ordained of God for them to move within set limits from former suns, perfected worlds, that, through causes deep they might receive their portions of reflected light, the cause of heat. And thus we see those worlds arise, each moving in its plane, all in order dancing in their spheres, while age on age in eras rolls away, lost in eternity, as preparation necessary for them to pass through to mature and ripen into worlds. We see them still, and next behold the elements are calmed, the clouds appear, the waters together move into spots from off their face, then by degrees we see in vernal robes those orbs are clothed, and arborous shrubs and foliage trees abound. Still, ages o'er them slowly roll away, after which new scenes appear in view, and the same worlds are peopled by degrees with various beings, infinite in numbers like the dust. These creatures and their worlds we still behold in progress ascending in the scale of being; we watch them still through all their various scenes towards perfection as they onward move, while they the laws of nature thus obey. Then nearer to the source of light those worlds ascend, on, onward still, progressing in their spheres, as in the past all worlds have done before, till they themselves arrive at that perfection to become new suns. Then those former suns themselves which led the way, still ever onward lead in order in the heavenly train, as other suns

have done before in far distant higher, higher spheres, through all the ancient past; and thus the whole system of unnumbered worlds, embracing the vast universe itself, forms one unbroken chain, all running an endless course, ever increasing in perfection as ordained of God."

[Abdi to the Angel.] 'Holy messenger of God, how can I express myself to thee whose mind is lit with sacred fire revealing the deep wisdom of the Lord—history of the worlds?—thy knowledge and word so pure, so great, are marvellous in themselves, while from thy hands heavenly virtue has distilled; I feel myself made sacred by thy touch, and the mystic veil of darkness is from my soul removed. What fresh delight is this I now inhale, which quickens as it breathes upon my soul, reviving latent powers—deity within? while light unmeasured from the orbs descends, and knowledge of the past revealed anew, darkness disappears, and all doubt removes, my soul drinks freely in through every sense. The clouds obscuring from my soul removed, I wake as from a pleasing dream profound, while beauteous visions dance before my view. The plains of heaven, the dazzling shades appear; those scenes of wonder widen as I gaze—a glowing morn of one eternal day. The shores of bliss—my native home—I see; my former heaven I recognize anew, and myriads sporting on the shining strand, their faces beaming with delight supreme, with joys unsullied as in days of yore, through honour keeping their estates so pure—brother and sister spirits—dear to me, bound by ten thousand ties of love divine when sweetest songs we sang in praise to God when the foundation of the earth was laid, while we in faith gazed on the future orb to be prepared, as promised us of God, in His own time when wisdom should devise. Now, as before, I see my spirit friends, heavenly forms, sons of God most pure, each waiting his respective turn to come on earth, in flesh to mingle, race to run,

and know not of his kindred, all are hid, though for the best in wisdom God devised. "*And confessed that they were strangers and pilgrims on earth.*"—Heb. xi. 13. A veil of mystery over earth is cast, earth to hide from heaven as ordained of God ; the veil remains till time shall be no more, when God the veil will rend and all things restore. "*And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations*"—Is. xxv. 7. Since the mist has vanished, eye to eye I see ; I understand myself as I have been understood ; no longer to myself a mystery I am. As I look back in the distance of the ancient past a vision of my FIRST ESTATE I see, when unnumbered myriads of my former kin were taught the way of life, wisdom to gain, all offspring of the love of God divine. I see the halls of science in each estate we passed, and how we progressed on from grade to grade, from scene to scene, through unmeasured periods ; and how the guardian spirits—the higher intelligences of God—led on the way ; unfolding wisdom deep, the knowledge of the Lord, and taught us spiritual science. Long after this, as we advanced in skill, the cause of light, heat, and colours was taught in full sweet harmony of sounds, and how to trace effect from every cause. With spiritual sight I see as at the first ; all is clear, no cloud obstructs the course. I see why man on earth to trouble was born, that he might perfect be as God ordained. As I look back on the earth, I understand each winding path I trod—some of the way seemed thickly strewed with thorns—dark as it was, now I see a tender Father guided every step, all for the best, and ANGELS watched unseen the way to guide—a Father too wise to err, too good to be unkind, a God of Love, and all His ways divine. "*For he shall give his angels charge over thee, to keep thee in all thy ways.*"—Ps. xci. 11. The recollection of my former self in spirit comes thought by thought, till I am filled with light—the hidden wisdom

of the past ; with joy I now exult in my past experience on worlds before, directed by the wisdom of the Lord in the school of the past eternity, with my former companions in spirit—the paracletes—all which returns to me like a circumstance forgotten but a day ; therefore the knowledge is undimmed by age. *“Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee.”*—Jer. i. 5.

And now I see that when the earth was finished all the souls allotted for the probation were named, blessed and set apart, until the number was completed to come on the new earth, to enter unseen the frail infant clay ; and after that they knew no more until they awoke from death to their former life divine, when the probation ended, and the mystery of godliness was finished. *“The mystery of God should be finished, as he hath declared to his servants the prophets.”*—Rev. x. 7. *“Which was given US in Christ Jesus before the WORLD BEGAN.”*—2 Tim. i. 9. *“According as he hath chosen us in him before the foundation of the world.”*—Eph. i. 4. Then all understood the secret of the past, and why they came on earth, at which all rejoiced, were satisfied, and gave God the praise. *“To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God.”*—Eph. iii. 9.

Thus I perceive that during the period of man's probation in the flesh his judgment or spiritual recollection is taken away, but after the probation is ended his former knowledge returns.—Acts viii. 33. *“For now we see through a glass darkly, but then face to face ; now I know in part, but then shall I know even as also I am known.”*—1 Cor. xiii. 12. Therefore I perceive that sense or the knowledge of recollection is a faculty of the soul, and that man can no more lose his knowledge by passing through death than he can by passing through a night's sleep, and that death



no more affects the soul than sleep affects the memory, but at the death of the body the soul is alive to the true knowledge of itself. "*But Abraham said, Son, REMEMBER that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things.*"—Luke xvi. 25. Now I see myself as I have been seen, and know myself as I have been known by the higher intelligences from above. In the midst of eternity I feel to stand ; in spirit I am enabled thus to look back from days in heavenly spheres to me without beginning, and now forward to endless time. To the soul, Oh ! what a transformation, to drop the veil of earth, with all its sadness, to remingle with spirits in bliss—those we have known before, in spirit, in heaven, in flesh, on earth, double kindred ties revealed anew, spiritual joy complete ! Joyful souls ! together waiting for a moment while the body sleeps on earth, preparing for the Resurrection morn, to rise with blooming youth endowed with endless vigour, when tears from all faces shall be wiped away ; then with immortal forms to mingle all as one, and return to God as to a loving Father, no more to roam ; to return to brethren, our former companions, in whose spiritual society we have spent dateless periods in the ancient eternity ! The past to be understood as it was, all the knowledge to return to the soul, refreshed with kindred ties and every delightful event ! At the thought of the pleasing reality my soul is refreshed as with wine ; I am filled with joy and delight, like a youth when inspired with love. Could man in the flesh but realize that he is an eternal being, and that he shall eventually triumph and rise superior to all his infirmities, he would no longer desire that the burden of his years might be shifted from his back, nor pant for the vigour of youth or length of days. But alas ! man must pass through the veil and awake from the sleep of death to realize these things, to know and fully understand himself. In that day man's

longing thirst for knowledge will be assuaged, when he returns to the Lord, the fountain from whence he came, and from whom he has departed but for a small moment. Then will man know that his spirit is as ancient and lasting as eternity, and that he has previously dwelt in the presence of God. "*And the spirit shall RETURN unto God who gave it.*"—Ecc. xii. 7. And man shall understand his spiritual relationship to God, the divinity of his soul. "*One God and Father of all, who is above all, and through all, and in you all.*"—Eph. iv. 6.

This, man will realize to his satisfaction when the veil of flesh is removed, which hides the past from the present and the present from the future. Oh! that man could but see these things with the eye of the spirit, as I now see, he would then weep for joy, knowing that the Lord has done all things well; for I realize that the SUFFERINGS of the righteous are but as so many necessary steps which lead to felicity, exaltation, and eternal life. "*For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*"—Rom. viii. 18. I see thrones and kingdoms prepared for man as countless as the dust, and whose glory is indescribable, where friends are known, and earth and heaven are blended into one eternal union; a bond of brotherhood of kindred spirits never to be severed more world without end; the consummation of bliss where all perfection dwells. "*And I saw thrones, and they sat upon them.*"—Rev. xx. 4. And thus I see the righteous in their Father's home, a kingdom of spotless glory, dazzling to behold; the risen saints of earth are there a shining host no tongue could number, all sweetly conversing with their friends on various things of earth, of heaven, time, and eternity. The glorified Saviour is in their midst, conversing as friend with friend, and all gaze upon the face of God himself without a veil between. "*And*

*they shall see his face.*"—Rev. xxii. 4. The infinite heaven of love, the wondrous scene of bliss, and splendour of the jewelled palaces of God, no thought of man can reach, nor mortal language, e'er so rich, describe. Here I see the affectionate love of the righteous increase, like the brightness of the rising sun, as they meet—now immortal—and recognise each other anew after their transitory life of shadows. "*For love is strong as death. Many waters cannot quench love, neither can the floods drown it.*"—Sol. Songs viii. 6, 7. Blissful moments! I would that they might continue for ever, for sacred light crowds on my glowing soul, revealing pleasing wisdom deeper than the deepest sea; no more obscured by mystery is the secret of life and future bliss. Now I understand why "the morning stars sang together, and all the sons of God shouted for joy," and why the Lord hath said "Ye are gods, and all of you are children of the Most High." The whole! O! how divinely strange! Yet no more strange than true! I feel the sacred force of the word of life, so pure, so pleasing, so divine, so full of history of man's self, the past and future too, yet all so great, so glorious, and so true. I see it all, it opens to my view; I feel the power within, it lights up all my soul. O man, the delightful knowledge of these things ought to consume the desire of evil, dry up the fountain of iniquity, and cause sin to cease to be. But alas! this knowledge seems to be hidden from the mind of man, like the knowledge of the Saviour was hidden from his disciples as they walked with him on the way to Emmaus, and knew him not, but took him for a stranger (Luke xxiv. 13—16). My eyes having been touched by the finger of the Spirit to see these things, I exult in their pleasing reality. I feel all blessed, like a drooping flower when saturated with healing dew, after the scorching rays of a summer's sun, while ancient thoughts extending as the boundless seas encompass

me about. Oh that my melted soul could flow like rivers in gratitude to God for the riches of His grace ! for in felicity unspeakable my mind does swim as in bottomless seas, gliding on the wings of reflection from world to world, from scene to scene, through an unmeasured past ; the veil has vanished, therefore I sing for joy, while pleasures celestial dance before my view. Thus assemble crowding thoughts of hidden wisdom, all profound, revealing the sublime nature of the soul divine. Leave me in possession of my happiness ; transitory earth, trouble me no more. I would that all my soul at once could sing the grateful sense it feels within itself to God, though no song of words could half express the love breathings of the soul, nor powers of music ere so rich reveal the knowledge of the sacred Spirit I feel within. Words are but imperfect messengers of thought at best, and fail through weakness when they attempt to convey the inspired feelings of the soul. "*But the Spirit itself maketh intercession for us with groanings which cannot be uttered.*"—Rom. viii. 26. I feel illuminated withal with celestial light ; ideas flash from the fountain of my soul like lightning from its source ; great is the change that has come o'er me, for lo I see all things new. "*For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*"—2 Cor. iv. 6, 7.

My Lord, few and fleeting are the days of man, and full of misery, and many pine through ignorance ; wherefore are these things hidden from man in the flesh ? "*For we walk by faith not by sight.*"—2 Cor. v. 7. The Spirit of God constrains me to enlighten, forgive, and love all men, and I fear lest all should not partake of his grace."

[Angel.] "Fear not : can a man love more than

God? or be more ready to forgive and enlighten than he who planted these attributes of himself in man? If man possess those attributes to such a degree, how much more must He possess them who planted them in man? *'Shall mortal man be more just than God? shall a man be more pure than his maker?'*—Job iv. 17. For God so loved the world that He sent His Son, not to condemn the world, but to be the light and the saviour of the world. First it is necessary that man in his probation should walk by faith and not by sight, for the trial of His faith is much more precious than gold, and therefore it is written *'The just shall live by faith,'* for *'without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.'*—Heb. xi. 6. Again it is necessary that the knowledge of man's pre-existence in spirit,—the knowledge of the past,—the relationship which he sustains to God,—and the glory of the future, should be hidden from man in the flesh; for if these things were known, then it would require no exercise of faith, and man's state on earth would cease to be a probation. And as the souls of men could no further progress while in their spiritual state, and as souls on earth can only be made perfect through experience of trials and suffering, man could never be made perfect; for if those things were fully known, the very thought would turn man's bitter into sweet, his sorrow into joy, and his tears into laughter, and man would be robbed of that indispensable experience which alone can fit him for higher exaltation and eternal bliss. *'For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'*—2 Cor. iv. 16, 17. If these things were known unto man, his existence on earth would be a state of knowledge and not of faith, therefore if

man sinned he would be left without an excuse, and under these circumstances he would not be forgiven, and instead of man's probation proving an eternal benefit, it would prove his eternal ruin; hence all things are for the best, for the Lord is too wise to err. '*But I obtained mercy because I did it ignorantly in unbelief.*'—1 Tim. i. 13. '*For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries.*'—Heb. x. 26, 27. On special occasions those elected of the Lord from among men for the instruction of their brethren have been permitted to see these things in part, as through a glass darkened, for the encouragement of man in his walk of faith; the Holy Spirit in man has also borne witness of these things throughout all ages lest man should faint by the way, fall in despair, and be left without hope. '*Holy men of God spake as they were moved by the Holy Ghost.*'—2 Pet. i. 21.

Thou hast been favoured with the privilege of looking through the veil of Death beyond the stream of time, and of gazing upon the imperishable felicity of Paradise prepared for departed spirits of the just until the Resurrection, and also upon the glorious abode of the righteous after the Resurrection. '*To-day thou shalt be with me in Paradise.*'—Luke xxiii. 43. Many of the righteous, while beholding these things by the eye of faith have desired to be released, that mortality might be offered up as a sacrifice due to justice, in order to embrace the reality; for their souls leaped forward at the glorious sight of a new creation of immortal beings coming forth from the dead, blooming with heavenly perfection, such having exchanged their habitation of clay for a better resurrection. '*And others were tortured, not accepting deliverance, that they might obtain a better resurrection.*'—

Heb. xi. 35. As the heart of man is relieved by pouring out its grief, in like manner are the righteous relieved from sorrow by passing through death; death, to the soul is a waking up into life, and is only the conveyance to remove it into life eternal. '*Wherefore I praise the dead which are already dead, more than the living which are yet alive.*'—Ecc. iv. 2. Man's present life is but a shadow, a foretaste of existence, a preparation for the reality, nothing more. Man in his immortal state, recollects the past, nothing is forgotten; he possesses an infinite capacity to progress, and thirst for knowledge, walking in the footsteps of the Lord, who hath said, '*Be ye perfect*'; therefore man's course is eternally onward and upward, progressing in light, wisdom, and power, passing on from one degree of perfection to another through worlds without end. If it were possible for the memory of the soul to fail, man, as an intelligent being, could not progress in knowledge beyond a limited degree, for as eternal ages rolled on, all things of the past would be forgotten, and this failure would prove the capacity of the divine soul to be finite, and through age, defective, because the mind could not retain the knowledge and recollection of all things. But this is not the case; for sense is the soul's attribute, and from the fountain of the soul flow eternal memory and unforgetting thought. And as the spirit or soul is eternal and unchanging in itself, it is not affected by duration, and in this respect it partakes of the divine nature of God, 'the Father of Spirits.' Thou now perceivest that knowledge is acquired through the soul's experience, and is retained by the soul; sense is a spiritual principle and belongs to the soul alone, and does not depend on the body, for if it did, at the dissolution of the flesh, sense would cease to be; but this is not the case. Man, therefore, came upon the earth to gain knowledge by experience and to prepare the soul for exaltation and the perfection of bliss."

## CHAPTER VIII.

## ON THE PREPARATION OF THE EARTH FOR CREATION. A DESCRIPTION OF THE GARDEN OF EDEN, AND OF ADAM AND EVE.

"ABDI, I will now direct thy attention to the organization of the Earth, Creation, and Man's Fall. In the eternity of the ancient past the אֱלֹהִים \* prepared the earth by calling the waters together, which before for myriads of ages had covered its face, as the orb slowly moved through the dark infinitude. '*And darkness was upon the face of the deep.*'—Gen. i. 2. At that period the earth and other orbs ('*He made the stars also.*'—Gen. i. 16) belonging to this system were commanded to emerge from the abyss of darkness, to move in new spheres, and to approach sufficiently near to one of the perfected orbs, the ἡλῶς, that light and heat might be produced, as a preparation for the future creation. Then the Elo-him prepared the elements by an infusion of the spirit of life. '*And the Spirit of God moved upon the face of the waters.*'—Gen. i. 2. Preparations for organic life had been going on from the period the first particles of matter were called from chaos, before the first elements were blended together to form the foundation—the exterior

\* The Hebrew text reads in the plural "gods." See Gen. i. 1, also v. 26, &c. The plural noun "gods" doubtless has reference to the Father, the Son, and the Holy Spirit, three persons spoken of in connection with each other as follows:—John xvii. 5; xiv. 26; vi. 38. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost."—1 John v. 7.



of the world ; before the floating gases and liquid vapours were collected and bottled therein. A long period passed away in the preparation and organization of the earth and its heaven, with all things necessary pertaining thereunto, before vegetation, beast and man could be created. The days spoken of in which '*The heavens and the earth were finished, and all the host of them,*' Gen. ii. 1, have no reference to the days of earth, for one day with the Lord is a thousand years, and a thousand years one day. '*But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*'—2 Pet. iii. 8. When the full period had arrived, and all things were ready, the Lord brought suitable elements together, and formed bodies for all kinds of inferior spirits, whom He had previously designed to live upon the earth. After this, the Jehovah Aliem, from the finer elements of life, formed bodies after His own similitude for spiritual man male and female, agreeable to their previous desert and His promise, on worlds before ('*According as he hath chosen us in him before the foundation of the world.*'—Eph. i. 4), that they should be lords over all the earth, and live for ever in that glory and exaltation, providing that they should not desire to progress further, and be willing to keep the laws pertaining to that estate. At that period the newly-formed earth was very beautiful, and all things fully enjoyed that rest which had been provided for them agreeably to every one's capacity to receive. '*And God saw everything that he had made, and behold it was very good.*'—Gen. i. 31. The whole earth was divided into equal parts by four beautiful rivers called the waters of life.—Gen. ii. 10. In Eden on either side of the stream grew all kinds of fruit that were good for food, and pleasant to behold, among which was also the tree of life, and the tree of the knowledge of evil. Now it had pleased the Lord to select from other worlds a

choice variety of flowers, shrubs and trees of never-fading leaf, and of great beauty, and many other trees bearing delicious fruit, whose rich flavour, pleasing odour, and diversity of colours were exquisitely delightful. '*And every plant of the field before it was in the earth, and every herb of the field before it grew.*'—Gen. ii. 5. After planting and sowing the earth to beautify it, and for the sustenance of all his creatures ('*Thou hast set all the borders of the earth.*'—Ps. lxxiv. 17), the Lord took the man and the woman, who are ONE, and placed them in Eden in the midst of that once beautiful world. '*Neither is the man without the woman, neither the woman without the man in the Lord.*'—I Cor. xi. 11. This spot was the crown of the earth, and was situated near the great fountain which ran between the lofty mountains by the side of the only entrance to fair Eden, on the east, from whence this fountain was divided into four rivers; these subdividing into many streams wound their mazy course through all the fertile valleys of the earth. 'Twas here the Lord selected a sacred place and planted a garden of those rich flowers and fruits, brought from the perfected worlds, including the choice kinds which grew upon the earth; for this valley was very spacious. This region was most glorious, the fairest on earth, planted with delectable trees of God; a garden dotted with grottos and blocks of precious stones, interspersed with sparkling fountains, crisped rills, and bubbling streams, ever gliding through flowery dells and deep impendent shades of cool retreat. And flowers rich from each bank of moss and fern squatted on the mirrored streams, reflecting beauteous shades. Umbrageous trees were scattered o'er the gentle mounds, mixed with the mulberry and tall spreading chestnut trees and other kinds, upon whose extended trunks twined the polished vine, and in profusion rich dangled the golden grape. The garden was dotted with pleasing bowers, formed of amaranthine shrubs

dense with foliage and flowers, sprinkled with perfumes, and the whole was entwined about with romantic and ornamental walks. The trees were o'erspread with birds of the richest plumage and of the sweetest song, while beneath their pleasing shade gentle animals licked each other and frisking played. The cockatoo, the parrot, the peacock, and other beauteous tribes sported around. Among these were birds of rarest beauty and sagacity, whose plumage, in colour changing in appearance as they moved, resembled objects of living fire. These birds were of heavenly origin, sent to impart the knowledge of the language of birds unto the feathered tribes of earth, that man and angels might with them freely talk. An arborous covert of pleasing shade of odorous shrubs marked the intricate way which led to the nuptial bower, the royal seat of Paradise. In the midst of the thicket arose a pleasing lofty dome, formed of interwoven shrubs, lined with embroidered blossoms, rare and of fragrance rich. Steps of precious stones led the way to the entrance of this spacious bower, the interior of which was divided into apartments front and back. A couch thickly cushioned with balm and scented golden mosses soft, furnished the inner chamber. The front apartment was furnished with a circling bench of elastic willows, covered with soft reeds and fastened together with the bulrush, all complete. The floor was smoothly paved with clear white stones and thickly strewn with moss of heavenly origin. In the centre stood a spacious woven table formed of the sassafras, or red willow ; and two movable seats with backs cushioned with balm and covered with plaited rush, constituted the furniture within, simple but complete. In this apartment were windows which looked towards the rising and setting sun ; these were formed by Adam to watch the golden orb in his shining course. The exterior of this living mansion was impenetrably thatched with climbing

shrubs, all interlaced by nature ; beauty complete ; a lovely recess ; a rich embroidered scene. The back of the bower, towards the north, was protected by a thick and beauteous wood, and closely shaded by the ever verdant leaf of the widely-spreading palm, the tall bay tree, the yew, the arbuté or strawberry-tree, the honeysuckle, the giant rose, the jessamine, the heavenly orange, which is ever in blossom, and ever bearing fruit, and minor creeping shrubs of fragrant leaf. The bower was invitingly beautiful, like to one of the mystic blissful haunts of peaceful heaven. This was man's sacred abode, all tranquil and complete. This verdant bower in the east of Eden stood, upon a rising vernal mound ; its circling foot was carpeted with golden mosses rare, and spreading flowers rich. From the verdant windows lay outstretched the velvet lawn, and distant landscape fair. Near by, from the brimming fount the beauteous river started in its course, and, spreading widely, flowed through all the fertile valleys of sweet Eden fair, and from thence throughout the earth. Upon those delightful streams glided the noble swan, the widgeon, and the teal, the dabchick and other swimming tribes, all pleasing to behold. On the fertile shady banks grew varieties of fruit in splendour and great abundance ; and interspersed around in the varied distance waved scented myrtle groves of cool inviting shade. Near them grew the tall pine and fir, the acacia and the thickly-spreading cedar, and the spice tree, upon which twined the orange gourd and climbing citron. The far distant scenes were dotted with minor shady woods, trees of heavenly origin, and nearer, with groves of blooming camellias with lemon, with orange, and with the slender silver fir, ever in blossom, exhaling scent and myrrh. And within a pleasing distance from each other, on the lawn, shady bubbling springs rose high into the air, and spread their silver wave with dancing sprays, whose gentle streams and rivulets were orna-

mented in abundance with spotted trout, gold and silver fish, and other kinds most rare. Near man's seat, flowers of all hues grew on the bushy shrubs of beauty around, while dews and odours sweet together danced in every opening flower dripping on the ground. Thus from each balmy flower every sighing wind breathed fragrance in the bower. In the distance grew the tree of evil all alone, as marked by God. Near by the bower in the centre of the garden grew the tree of life. The balmy nature of whose fruit divine all healing was, and ever imparting life, drawn from the elements most pure; the life all simple existed in itself as ordained of God, that whosoever eats this fruit should live for ever, no more to change by age eternal. Amid those mystic scenes of the fair garden of the Lord, Adam and Eve, with blooming smiles produced by heavenly joys, spent their sweet days in bliss, and glorified the Lord. Both were dignified in nature's naked beauty of spotless innocence—heaven's own endowment, pure to behold—fit for the eye of God. At eve when nature bade them to retrace their steps for sweet repast and calm repose, they hastened to the bower, refreshed by food and exhilarated by ruby wine, by dainty fingers squeezed from the grape; they sang together, a choir, how sweet the silver sound! Meanwhile,—suspended rose the queen of night, the lunar orb, the gracious lamp of God, resplendent with her silver ray, to chase the gloom. Next, to assist, rose glowing Venus bright, the evening star, and others dancing followed in her train. Besides, by night as well as day, a stream of lucid clouds extended from fair Paradise to the celestial heavens, by which the shining way was marked which leads to God—the road which angels travelled. Thus the evenings were bright, and warblers kind, whom God ordained with choral song to cheer the night with swelling pipes, did play in harmony sweet, till grove, hill, and dell, with echoes

rang ; while Adam and Eve, hand in hand, sat listening with delight, and spent the sacred twilight which calms the world for rest, and guides the thought of man from earth to heaven, and renews the soul with sacred life ; the time when angels, who watch at night unseen, whisper peace unto the just, and by a spiritual voice lead up the soul to God. And when they upon the couch of love reclined, before the folds of sleep, each other's beauty inspired the gentle lovers with pure sensations all divine. And when the shades of night were drawn, and all nature sunk in sleep, holy dreams on pleasing themes of bliss hovered o'er night souls, and pure heaven dwelt within. Bless'd by the mouth of God himself, and guarded by angels pure, a life of pleasures was diffused into all the moments of their years, and their undisturbed happiness was as the peace of God. This was man's happy lot, designed of God, by day, evening, and night. At early morn the cooing of the dove and singing of the birds, called them from their gentle slumbers to thoughts of thanks to God, and sweet repast. Their days were spent in blissful love together, feasting on dainty fruits, and sipping nectar from the brimming cup, formed of the sacred orange and golden gourd, mid innumerable pleasing scenes of beauty around, all producing feelings of ecstatic joy.

By the entrance to Eden, on the east, to them all things came,—beasts, fowl and creeping things to reverence pay, to receive man's blessing and their *proper names*, that they by learning them might obedient prove, and come or go at his command in peace (Gen. ii. 19, 20). The most lovely birds and beasts Adam bade welcome stay with him in Paradise, and others all in their turn to stop awhile. The whole of spacious Eden God to man had given as his own private seat.

This heavenly valley was surrounded with small grotesque hills of gold, mixed with glittering bdellium.

and onyx stones, which shone as they projected from the brows of the hills like blocks of sparkling fire (Gen. ii. 12). The higher hills beyond were lit up with dazzling shades, reflecting from ores rich and shining gems, mixed and interspersed with azure flowers bright, tint fell on tint sublime, all twinkling like the stars. '*The stones of it are the place of sapphires; and it hath dust of gold.*'—Job xxviii. 6. The furthest range of distant mountains as a circling zone enveloped the blest Paradise entire, whose wondrous tops for height were veiled in blazing clouds, gorgeous to behold. And interspersed in pleasing groups among the shining mounds were giant cedars of never fading leaf, whose lofty heads in towering height majestically arose, beautified, and partly shaded those mystic scenes of innocence and bliss. Royal earthly seats of man—empire universal—beauteous—a world within a world, designed by God himself, all perfect and complete, haunts fit for angels or sacred spirits blessed of God to dwell! '*Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold.*'—Ez. xxviii. 13. The atmosphere was the spirit of life, mingled with the fragrance of ten thousand blooming flowers, which hovered o'er the vale of eternal spring, *cælum beatorum sedes*. This spot the Lord called Eden—his footstool—a garden of beauty and sweetness. It was here the Holy Ones often resorted to hold converse with man, to instruct him in all things pertaining to his duty and happiness. Here was Adam placed upon the seat of power, and swayed an undisturbed sceptre over all the earth. In that day the whole creation was very beautiful, harmless, and full of love, all bowing in obedience to man as their rightful Lord. (Gen. i. 31; i. 26.)

The man Adam was delightful to look upon, the symmetry of his form was majestic and elegant, and

his face bloomed with beauty like the face of the Divine whose image was stamped upon him. His hair in massive curls waved about his neck and ample shoulders, and his face was decorated with a flowing beard, which added to his godlike appearance. Eve his consort with matchless symmetry, fresh from her maker's hands, the fairest object of all God's earthly works, was far more beautiful in appearance than Adam himself. The extreme loveliness and grace of her delicate form was altogether heavenly ; her flowing hair of golden hue in waves extended below her slender waist. Her full blue eyes were lit up with heavenly fire beaming with delight, mirth and innocence. Her gentle touch was as the touch of angels, and her every look towards her husband bore impressions of confiding love. Her face was o'erspread with the soft flush of tinted flowers, and her mouth was as the opening rose, moistened with the dew of eternal youth, and her bosom was fairer than the bursting lily. From her lips poured words soft as music, and she was full of charms, for the divine impress of the Creator was stamped upon her. She was as gentle as a dove, and loving as a nymph newly born of heaven, and for conjugal attractions none among the angels could her excel in deed and worth. By her side stood Adam, her fitted lord, with beaming countenance serene as the placid morn, and perfect in beauty like a god. In that day angels of the highest order were their companions, and God himself their conversant friend. *'And they heard the voice of the Lord God, walking in the garden, in the cool of the day.'*—Gen. iii. 8. Those happy creatures were then the envy of the lower order of angels, and the pride and delight of God, for his divine hand had left the touch of unchanging beauty upon them. *'And my delights were with the sons of men.'*—Prov. viii. 31. Purity and innocence were depicted upon their countenance, and their blissful days were like the peace of heaven, undisturbed by



the vision of evil. Separation and death, to them were unknown, and therefore the thought troubled them not. In that day the new earth was near unto the heavenly world, but after its pollution the earth was removed seven times farther from the sun than at the beginning, because it could not abide a greater glory through sin. But at '*the restitution of all things*,' the earth will re-ascend to its former position, and then the days of earth will be seven times brighter, like as they were before the fall of Man. '*Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.*'—Is. xxx. 26. When the Man and his Wife dwelt in this vale of happiness they were informed that they might ramble from the garden through the earth at will, and eat freely of the fruit, as it was all good for food, with the limited exception of the tree of knowledge of good and evil. '*And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed, to you it shall be for meat.*'—Gen. i. 29. But the fruit of this tree the Lord commanded them not even to touch, lest they should be tempted to eat of it. This tree the Lord planted in order to TEST MAN'S FIDELITY AND LOVE, and burdened him with no other strict command. '*And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.*'—Gen. ii. 16, 17. And this commandment they kept faithfully for a long period, and could have kept it for ever, for intelligent beings have free agency to do good or evil; nevertheless they are accountable to God, who in righteousness will call them into judgment. '*And the Lord God said, Behold the man is become as one of us, to know good and evil.*'—Gen. iii. 22."

## CHAPTER IX.

## OF THE FALL OF MAN.

“ NOW the arch-deceiver, whose name is Lucifer, many ages before had rebelled against the Lord, and had forfeited his celestial estate and glory, and was cast out from the society of the holy ones, through pride and unlawful ambition. *‘How art thou fallen from heaven, O Lucifer, son of the morning?’*—Is. xiv. 12. After this he sought diligently for revenge, for the time to bring him into judgment was not yet. He therefore left the place of his former habitation with many others whom he had led into rebellion (Jude 6) and came down and found the newly-formed earth in all its glory; and being filled with envy towards man, and rage against the Most High, he commenced with subtlety, and inspired an animal of the lowest order, and spake through this creature unto the woman. He took this course through necessity, for all the higher order of animals had previously refused his inspiration and his counsel. He devised this scheme to speak through an animal that he might the better deceive man, for had he appeared in his own form and spake himself to man, he would have been detected, and his evil counsel unheeded; for the Lord had previously warned them against the fallen god, and how to detect him in his wickedness, should he make his appearance. Lucifer, having watched for an opportunity, now took the advantage of the momentary absence of the man, and commenced to speak through the serpent unto the woman, very pleasing words, and

flattered her respecting her beauty, by declaring that she was more lovely to look upon than the angels of the highest spheres, and if she wished to excel them in wisdom as well as beauty she had but simply to partake of the fruit of the tree of knowledge, and thus become a goddess at once. He further said, 'If ye wish to know all things like the gods—which knowledge includes evil as well as good—ye must eat of this fruit, which possesses the peculiar, though natural power and quality within itself, both to quicken and impart knowledge to the understanding. Without eating of this fruit ye cannot obtain this knowledge, as thy long experience in this state has already proved.' The woman then answered and said: 'Of the fruit of the garden, and of the whole earth we may freely eat; but of the tree of the knowledge of good and evil we may not touch nor eat thereof lest we die.' With greater boldness the deceiver again replied: 'Eat, and thou shalt not surely die, for that is not the meaning of the word; for how can that which is immortal, like thyself, die? Thou who art fashioned after the goddess of the universe, and yet linger to be made more wise! Who would be without the knowledge of EVIL any more than of good? The knowledge of *evil* is good, or who would know what to resist? For the practice of evil is sin. Thus for want of *this knowledge* thou wouldst for ever be liable to sin against God through ignorance. Then as there is no *evil* in knowledge, it is good to be wise. Therefore thou must perceive that all knowledge is good in itself; this is truth, and truth is eternal. Knowledge is power, thus before thou canst arrive at perfection, and be perfect, thou must possess a knowledge of all things, and this is the first step to be taken. It is the nature of the fruit of this tree to impart knowledge, to make more wise, to bring man to the perfection of gods. Yea, the gods themselves have called this the tree of knowledge, and have truly spoken. Perfect

knowledge brings perfect satisfaction, then who can be content without it? Is it in accordance with the unerring wisdom of the gods to plant a tree of knowledge in thy garden, bearing fruit good for food, and then command thee not to eat thereof? That would be puerile, although I will not be so profane as to say that. Would the gods plant a tree to be useless? Would they have laden this tree with delicious fruit to eternally tempt thee with unholy desires? Could any good come out of that? He that created the mind for wisdom, would He wish to keep it ignorant? If to keep thee ignorant were His desire, would He have sent His angels from distant worlds of higher intelligence to instruct thee in knowledge? Be no longer deceived, this fair fruit will impart a knowledge of good, and how can evil come of good? Surely the good thou would'st not miss? The knowledge of good is fit for gods, and what can be more fit for thy lord and thee so fair, than to become as gods? Moreover the gods themselves have eaten of this fruit, and they live for ever, and are content, because they enjoy all wisdom. I myself also have eaten of the fruit, and gain the knowledge of good and evil for myself, and still I live. *'And the serpent said unto the woman, Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.'*—Gen. iii. 4, 5.

Now this conversation had pleased the vanity of the truly beautiful woman, and inspired her with an unholy ambition; thus by flattery, truth, and falsehood together, she was deceived, and overcome, for her mind was now inspired with the lofty greatness of becoming a goddess, and her husband a god. She therefore partook of the forbidden fruit, and did eat, and when her husband returned she gave to him of the fruit also, and he did eat. *'And the woman said, The serpent beguiled me and I did eat.'*—Gen. iii. 13.

Immediately after this their eyes were opened, and they understood the evil they had done, and that it was the fallen god who had deceived them by his transformation. In that day man and beast had one language, and conversed with each other agreeably to every one's capacity. (Gen. iii. 1, 4, 5 ; Numb. xxii. 28, 30.) But through the animal yielding to the inspirations of the deceiver, and thus becoming the instrument of man's fall, the Lord caused their language to depart, and cursed all the lower order of creation with the spirit of dumbness, which will remain upon them until the time of their restitution. '*And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life ; and I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.*'—Gen. iii. 14, 15."

## CHAPTER X.

## OF THE EFFECTS OF THE FALL.

"THUS through transgression fell man and beast together with the earth. The sin of disobedience having now cast a veil over man, hid him from the face of God ; and angels, his former companions, were commanded to withdraw from him, and henceforth only to visit him when commanded. Man no longer, through holiness, walked by sight, as angels do, for he had forfeited that right—his crown, the earth and fulness, his life and all ; and thus became an heir of death, a pilgrim on the earth, and, losing sight of God, soon became a stranger to himself. It now became necessary to despatch an angel with authority to drive him from the Garden of God, to keep him from the tree of life, lest he should eat, and FINALLY close the door against the remedy of evil : '*Therefore the Lord God sent him forth from the garden of Eden to till the ground . . . . So he drove out the man . . . . lest he put forth his hand and take also of the tree of life and live for ever.*'—Gen. iii. 23, 24, 22. If man had eaten of the tree of life in that state, he must have remained for ever beyond the reach of redemption, a lost and miserable sinner, eternally banished from the presence of God, without hope, cut off from every joy, a captive of Lucifer, a fallen demi-god. This holy spot, where Jehovah Aleim himself had walked and hallowed with his presence (Gen. iii. 8, 10), was now too sacred for the abode of sinners, therefore the angel, the *holy watcher* (Dan. iv. 23) and keeper

of the tree of life, led them forth from the Garden, by the entrance of the valley on the east, and there placed a flaming sword, wielded by archangelic power, to preserve the entrance and keep safe the tree of life henceforth, till God should further give command. *'And he placed at the east of the Garden of Eden Cherubims and a flaming sword, which turned every way to keep the way of the tree of life.'*—Gen. iii. 24.

After this the man and his wife wandered forth in sorrow into paths unknown, trembling; for fear had seized their breast, and fearing to tread lest the serpent should bite their heels. *'And I will put enmity between thee and the woman, and between thy seed and her seed.'*—Gen. iii. 15. The beasts no longer then paid reverence as before, for life was forfeited, and peace had begun to withdraw from the earth, for death had commenced his reign. Henceforth they drank the bitter cup, and by their sweat they ate their bread, which grew among the thorns.

Now the elements were changed, for the Angel of Death had descended in a mighty cloud of pestilential air, and mixed the poisonous vapours with the atmosphere of life, through which disease might live and never slumber, to torment man's few days and render them uncertain, and sweep many into a premature grave. And thus spake the Angel of Death with authority, as he hovered o'er the new-born, fallen world, and swayed his leaden sceptre far and wide o'er earth's domain, sparing none, that all might feel his potent rod: *'All that breathe shall henceforth die, and all animated things shall fade by age and pass away, and return to their primitive elements to which they were before, from their present immortal state to mortal dust, for thus it is decreed.'* As he spake he blew the pestiferous spirit through earth and heaven infinite, and distilled it into all the elements, which worked like leaven, until the elements themselves were changed from life to death. Ever after

sorrow was present with joy, and pain mingled with pleasure in the lot of fallen man. '*Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth to thee.*'—Gen. iii. 17, 18.

When the world was in its primeval state the heavenly clouds at night regularly distilled their blessings on the shady earth, and accurately watered all its face in the form of gentle dews, after the order of heaven, without disturbing nature, or inconvenience; the earth was filled with life, harmony, and bliss, and the soft motion of its atmosphere was as the breath of God. '*But there went up a mist from the earth and watered the whole face of the ground.*'—Gen. ii. 6.

After this the elements were changed from their peaceful state to a state of war, and thus the first great storm on earth arose. The gathered clouds drank deep from the mighty seas, and, being overcharged with water, lowered near the earth and obscured the sky with blackness, while lightnings congealed, and exploding swept the heavens with fire, casting frightful shadows o'er the gloomy earth. The strong winds heaved the seas beyond their bounds, and the waters in the rivers and fountains were troubled, the trees were bent to the ground, and the rocks were washed from the hills by the torrents of rain; and the floods prevailed, and the loud increasing thunder jarred the troubled earth, for the Lord was wroth. All nature wept and trembled sore with fear.

Prior to this Adam and his wife, like birds which fly to a thicket before a storm, fled and hid themselves in a cavern of the rocks through fear, for a vision of accumulated horrors had previously o'ershadowed them like billows of the rolling deep. Being rebuked of God, turned out of the garden of bliss and beauty, forsaken by angels, their former companions, the terrors of guilt through wilfully breaking the command of God filled them with painful forebodings, and



bedewed their cheeks with tears, which repentance now could not revoke. Alas! on earth the foremost flowers are they which soonest fade; and so it was with man in Eden; and thus through sin their solid pleasures vanished like dew before the sun, or shadows which return no more; and misery came upon them like clouds which spread darkness o'er the sky. Grief unutterable suffused their souls, and horrid thoughts, crowding on thought with agile motion, filled them with fearful dread at every approaching sound; their cries were bitter, and on their languid breath was borne despair. Feeling themselves shut out from God for ever, Adam in a tremulous moan of anguish thus exclaimed: 'Alas! Eternity has no hope for us in store!'

They prayed, but the storm continued with dread fury, and thunder *seemed* to mock their prayers and sink them mid the confusion of that awful night to rise no more.

The earth herself trembled as if it were preparing for its dissolution, and all nature moaned aloud, and chaos reigned. Next Eve, with sad lamentation and plaintive voice, exclaimed: 'O deceitful serpent! Tree of evil! fearful fruit! thou hast only imparted the knowledge of good past and evil to come. The penalty! that chilling word! "death!" pronounced by God! It stings and sinks my soul within, and chokes me with remorse. O, Adam, shall we have to part? Shall we have to die this day? or, does it mean we are to live an everlasting death? and thus its torments have begun, henceforth to have no end? Sad and wretched is our fate, lost in helpless ruin!'

Their prayers, cries, and plaintive woes *appeared* to be scattered among the howling winds, and driven into arid deserts to be known no more, and brought them no relief, for the time was not yet come.

The blackness of the clouds of heaven, the rain and

the floods, the thunder and the lightning, the fallen trees and the rolling rocks, the strong winds, and the fear of death were all new to them, and therefore terror overwhelmed them with awe at every sound, believing, as they did, that the promised day had come in which they should surely die. '*For in the day that thou eatest thereof thou shalt surely die.*'—Gen. ii. 17. In anguish bitter their heads reclined upon each other's bosom in despair, for to them all was lost—for ever lost. Cold dews mingled with sweat now started upon their brows, and grief deprived their pallid lips of utterance, and their trembling limbs refused to perform their office. To them all was black as the night, upon which no morning should ever dawn, for as yet they knew no hope, and where there is much knowledge given, there is much sorrow felt. '*For in much wisdom is much grief.*'—Ecc. i. 18. Meanwhile, Lucifer, in derision, laughed and hissed at them as he stood before the entrance of the cavern, exulting in their fall and misery, as the lightnings unveiled his glaring face amid that fearful tempest, when he, with a loud voice which long echoed through the portals of the sky above the thunder, thus exclaimed: 'I have frustrated the designs of Jehovah, the God of Gods. I am now 'the god of this world' (2 Cor. iv. 4) by right of conquest, and here my throne shall remain, high and lifted up for ever; the first grand victory since my dethronement, when I lost my seat among the Gods; but now I am repaid, and my revenge is sweet. Therefore this day of great renown myself and princes, all with pride and pomp, will celebrate henceforth. Here will I plant my standard and rally the legions of my army, the flower of the universe, to bring into subjection the earth to my will, to baffle the decrees of the Eternal, and retain for ever my conquered possessions. My counsellors, Death and Hell, and the Princes, my faithful companions, shall reign with me and share in the spoil I have

taken, as I have sworn ; but the fearful shall be despised, and become our vassals for ever. Thus I have spoken, and thus it shall be.' *'I will ascend into heaven, I will exalt my throne above the stars of God : I will sit also upon the mount of the congregation in the sides of the north, I will ascend above the heights of the clouds, I will be like the most High.'*—Is. xiv. 13, 14.

But Satan, the accuser of the brethren, disturber of bliss and innocence, impious creator of war in heaven, enemy of angels and men, creator of evil, and the hater of God, knew not the decrees of him who alone can see the end from the beginning of all his works ; therefore God laboureth not in vain, neither can any overthrow his purposes. For *'known unto God are all his works, from the beginning of the world.'*—Acts xv. 18. *'Now shall the prince of this world be cast out.'*—John xii. 31. For *'thou shalt be brought down to hell to the sides of the pit. Hell from beneath is moved for thee to meet thee at thy coming.'*—Is. xiv. 15, 9.

After this the angels of the waters, clouds, winds, and lightnings (Rev. vii. 1 ; also xvi. 5, 12) were then despatched from the Lord to calm the raging elements, when the lightnings ceased to flash, and the thunders ceased to groan ; the rain was stayed, the winds were stilled, the clouds retired, the earth ceased to tremble, and dreary silence reigned ; and how profound the silence !

Meanwhile, in compassion, the heaven of heavens was moved while gazing at the sight—a disfigured, lost, and ruined world ; angels turned aside from the painful sight in anguish bitter, hid their faces, bowed and wept.

At this eventful crisis Jehovah the God of Gods, in robes of mercy was clothed, and appeared in a lucid cloud which extended from the first heaven of heavens unto the earth, marking the shining course with streams

of effulgent glory ; but while speaking he was hidden in a cloud deeply veiled from mortal gaze to enshrine the dazzling brightness—essence of divinity—from the fallen world, for, after the pollution of the earth his transcendent glory was more than earth could endure, and might have consumed it like wax before a flame of fire. *‘For our God is a consuming fire.’*—Heb. xii. 29. At his rebuke worlds tremble, suns veil their glory, and day is turned into darkness. Who dares contend with Him ? or what can stand before His wrath ? He breaketh worlds like bubbles ; dissolves their rocks and vapours ‘smaller’ than the uncollected dews, scattering them through infinitude amid the winds, lost in eternal night, and their former place knows them no more for ever. Therefore let the universe stand in awe while He shall speak. The God of glory from the cloud turned his face towards the earth, and with that heavenly look the dreadful gloom was pierced, and vanished from the world like a shadow, and sorrow melted into joy, like the genial breath of morn, which awakes nature to newness of life, for it was a look of pity, mingled with mercy, at which the whole creation revived, as He with mellifluous accent pronounced the wondrous words, MERCY, FORGIVENESS, REDEMPTION, words all healing as the balm of life, and sweeter than the amorous breath of the pleasing lute divine. At which Adam and Eve, starting with amazement, fell on their bended knees, o’erwhelmed with joy ; their souls were melted and lost in grateful wonder, and their heavenly language found no words for utterance. But when tears had relieved their grateful sorrow, Adam with trembling accent thus replied :—*‘Thou great and adorable Creator, more than worthy of all love and praise, myself I am not worthy to mention Thy sacred name with my polluted lips, for we are only worthy to live a dying death of misery, in banishment from thy presence. Yet Thou in exchange for our rebellion hast freely offered us Mercy, For-*

givenness and Redemption. O sweet and wondrous words divine, more reviving a thousand times than the former lucid dews of morn which sprinkled the shady Paradise, and while distilling gave new life to all ! So is thy voice to me. Joy unutterable ! By thy covenant word we may again look up ; our adoration and praise to thee shall never cease to flow while thy spring of life in us endures ; unworthy offerings of repentance, trembling we prostrate return to thee, our God.'

Those gracious words of God were heard by heaven and earth ; at the glorious sound of which Creation leaped for joy, flushed with delight like the dawn of spring ; the flowers wept, the trees all bowed, man and beast, and feathered tribes and creeping things in reverence all prostrate fell and worshipped in humility, rejoiced with fear. His words were more solemn than eternity itself, yet sweeter than the breath of celestial flowers, and softer than the healing dews of heaven, and as sacred and unchanging as himself. '*But the word of our God shall stand for ever.*'—Is. xl. 8. '*The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand. For the Lord of hosts hath purposed and who shall disannul it ?*'—Is. xiv. 24, 27.

God next pointed out to man the spotless sacrifice, prepared for sin, to be the future hope of the world ('*The precious blood of Christ as of a lamb without blemish and without spot.*'—1 Pet. i. 19), also the narrow path which leads to life, and in it bade him walk by faith henceforth, ever trusting in His name. He then the altar and atoning blood explained, that man by faith might look through this to Him, whom God should send, to practise this henceforth, that from man's mind the object of his redemption might never be erased.

And further spake the God of men, and confirmed it by an oath, that the seed of the woman should yet

o'ercome and crush the serpent's head and tread him under foot. *'Wherefore God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.'*—Heb. vi. 17. Man fell, and by man shall Satan be o'ercome, and man redeemed. By man the world shall be reclaimed, all things shall be restored from their fallen to an immortal state as at the first; the word is spoken and shall surely stand. These words of life were like the soothing hand of time which softens grief, their wounded spirits healed, their every fear dismissed, and set them free.

Adam having thus sinned, Death entered into the world and passed upon the whole creation, which fell with him, that infinite justice might be fully satisfied. And as it required a spotless sacrifice to atone for sin, Adam, after his fall, could not redeem himself; therefore, after having suffered the penalty of death, his body must have slept an eternal sleep, an eternal separation of soul and body was the penalty, nothing more or less. *'For in the day that thou eatest thereof thou shalt surely die.'*—Gen. ii. 17. And as the spirit without the body is imperfect and cannot receive a fulness of joy or exaltation in the spheres of bliss which God had previously designed for man, He sent His Son to seek and to save that which was lost, that he through the grace of God should taste death for every man; for *'As in Adam all die, even so in Christ shall all be made alive.'* Thus Christ, the divine similitude of God, stood in Adam's place to suffer, and overcame, paid Adam's debt in full, and therefore he stands as head of all mankind, their Lord and King for ever. Christ has also opened a fountain for man's personal sins and uncleanness, that man through repentance and faith might return spotless to the presence of God, for he that believeth in Him is justified from all sin, and is spiritually passed from death unto life. *'There is, therefore, now no condemnation to them which are in*

*Christ Jesus, who walk not after the flesh, but after the Spirit.*—Rom. viii. 1. If Adam had not sinned he would have lived for ever in that glory in which he was created, and would have filled the earth with an immortal posterity like himself, and all things would have matured never to change. Paradise would have been his royal seat undisturbed, from whence the peaceful sceptre would have swayed o'er all the earth. And Paradise his seat, the centre of the world, would have been his throne, the holy place; and to him homage would have come from his race for ever. A city of eternal palaces would have encircled the exterior of the holy hills, as the blest capital, the glory of the earth. Adam's own posterity a world of princes and princesses would have been, over whom he would have reigned as Lord of Lords and King of Kings under God for ever without end (Gen. i. 26). The whole creation would have been increased and spread abroad until the earth's number of inhabitants had been complete, and the object of the creation fully accomplished. *'And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth.'*—Gen. i. 28. *'For thus saith the Lord that created the heavens: God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited.'*—Is. xlv. 18.

The earth's inhabitants would have worshipped and paid their endless tribute of praise to God for their creation with one consent, without experience of evil, decay, or death. Their glory would have been limited in proportion to their knowledge, and in that state peace would have reigned and joy have filled the earth, agreeable to their capacity to receive; this would have been their portion for ever. Man, however, under these circumstances, for want of experience, could never be made perfect, nor could he arrive at the fulness of God, nor receive a fulness of bliss in his kingdom. Thus the Lord, in all things He permits to come to pass, is

too wise to err, and therefore he overruleth all things for the best. *'Be ye therefore perfect, even as your Father which is in heaven is perfect.'*—Matt. v. 48. *'That ye might be filled with all the fulness of God.'*—Eph. iii. 19."



## CHAPTER XI.

THE SECOND SCHEME OF LUCIFER—THE CAUSE  
OF THE DELUGE.

“WHEN man, who acted upon his agency and allowed himself to trifle with evil through conversing with the tempter, contrary to the command of God, and the light of his soul, fell from his steadfastness, lost faith in God, and yielded to argument instead of principle, he went into darkness and finally was overcome by Satan, and became his servant—a subject of sin and death—and Satan has since reigned in the hearts of the children of disobedience from that day forward. *‘Know ye not that to whom ye yield yourselves servants, to obey, his servants ye are . . . whether of sin unto death, or of obedience unto righteousness.’*—Rom. vi. 16. Since then Lucifer has held up illusions of greatness, and thereby dazzled the minds of the foolish, and led them astray from the path of virtue, that through evil, man’s heart might become hardened, and filled with pride, covetousness, and envy, which lead to strife, until man has been stirred up in wrath against man, till the earth has been drenched with the blood of brothers. This prompting spirit of unholy ambition man received from the tempter when he yielded to his persuasion, and this evil has troubled all his progeny. Desolation, famine, pestilence, and infinite misery, have been the fruits of Satan’s reign on earth from the beginning; but the days of his power are numbered, and his dominion shall have an end. Man yielded to Satan, and placed himself in this position, and also in that position to know good

and evil like the gods ; and therefore the Lord justly holds him responsible for his actions. Nevertheless, the Lord had pity upon man, because he did not sin against Him out of rebellion, but because he was deceived and overcome by a greater power than himself. But as soon as Lucifer had discovered that the Lord had dealt mercifully with man, and had not finally cut him off for rebellion as he fully expected, but had sworn to redeem him from death, and restore the earth and fulness unto himself, that in the end nothing should be lost, Satan grew wroth, and in haste went forth, and collected the chiefs from among the fallen angels, and called a general council, and held long and fierce debates in order that a SECOND SCHEME might be devised, deeper than the first, that the purposes of God might yet be abolished, and he retain for ever the dominion of the earth. After maturing his plans in secret, Lucifer, formerly prince of the morning, now commenced with great diligence to put into practice his second scheme for the destruction of the earth.

This formidable foe, when he fell through rebellion from the realms of bliss, drew after him a third part of the host of heaven, even the stars, the sons of light. *'And his tail drew the third part of the stars of heaven, and did cast them to the earth.'*—Rev. xii. 4. So great was the power of his reasoning, eloquence, and persuasion, that when he stood up to justify himself for the course he had taken in rebelling against God, those angels rebelled also, and fell with him ; and this was the cause of war in heaven. *'And there was war in heaven, Michael and his angels fought against the Dragon, and the Dragon fought, and his angels, and prevailed not ; neither was their place found any more in heaven.'*—Rev. xii. 7, 8.

The SECOND SCHEME of Lucifer was to cause all flesh in the earth to corrupt its way, by mixing together contrary to the laws of nature, so that the

whole creation might finally work out its own destruction, and thus bring to nought the purposes of God. In order to accomplish this among mankind, Satan induced those angels—the sons of God who rebelled and kept not their pure estate—to make love to the fair daughters of men, which they did by disguising themselves, and thus put into practice their evil designs. *‘And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.’*—Jude 6.

From that day the earth began to be filled with their abominations, and through the practice of vice man’s nature was changed, and he altogether forsook God. *‘And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men.’*—Gen. vi. 1, 2, 4.

Thus, by deception and flattery, they had intercourse with the daughters of men contrary to their oath of purity and the order of heaven. Also among the lower order of creation the various tribes that were opposite to each other in nature had now become mixed. This was brought about through Lucifer giving to all flesh a false vision, so that the different tribes appeared to each other to be of the same tribe, and so all flesh became corrupt before God. *‘And God looked upon the earth, and behold it was corrupt, for ALL FLESH had corrupted his way upon the earth.’*—Gen. vi. 12. At the same time those giants practised every evil, shed the blood of men, and compelled the rest to go astray, until the earth was filled with violence. *‘And God saw that the wicked-*

ness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. The earth also was corrupt before God, and the earth was filled with violence. And God said unto Noah, the end of ALL FLESH is come before me, for the earth is filled with violence THROUGH THEM, and behold I will destroy THEM with the earth. And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air, for it repenteth me that I have made them. And behold I, even I do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven and everything that is in the earth shall die.—Gen. vi. 5, 11, 13, 7, 17.

Thus, through necessity, as there was no remedy for the evil, the Lord commanded that ALL FLESH should be destroyed together, by the waters of a flood. 'For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth.'—Gen. vii. 4. 'God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment; and spared not the OLD WORLD, but saved Noah, the eighth person—a preacher of righteousness—bringing in the flood upon the world of the ungodly.'—2 Pet. ii. 4, 5. Some time before this, Noah and his family, through the wickedness of the world, had separated themselves from the rest of mankind, and were PERFECT IN THEIR GENERATIONS ACCORDING TO THE FLESH, and walked by the instructions of God. 'These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with God.'—Gen. vi. 9. 'And Noah did according unto all that the Lord commanded him.'—Gen. vii. 5. And 'Noah found grace in the eyes of the Lord. Make thee an ark of

*gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of; the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof, with lower, second, and third stories shalt thou make it. With thee will I establish my covenant, and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh two of every sort shalt thou bring into the ark to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee to keep them alive.'—Gen. vi. 8, 14–16, 18–20. 'And they went in unto Noah into the ark two and two of all flesh wherein is the breath of life. And it came to pass after seven days that the waters of the flood were upon the earth. . . . The same day were all the fountains of the great deep broken up, and the windows of heaven were opened.'—Gen. vii. 15, 10, 11.*

"This great change was brought about through the Lord loosing the pent-up waters from the mighty receptacles of the earth, into which they had been previously gathered from off its face in the beginning. Thus the walls or crust of the earth which had confined the abyss of waters were now partly broken up, by means of the rushing waves, as they escaped through the channels from the fountains—the great deep below (Gen. vii. 11). These waters furiously spouted through the fissures, or broken shell of the earth, and ascended to a prodigious height, and then returned to the melted earth in streaming torrents like fearful pouring rain, which continued to rise and fall for forty days and forty nights, until the earth was

overwhelmed with the flood fifteen cubits high and upwards; and every living thing died, in whose nostrils was the breath of life\* (Gen. vii. 12, 20, 22). The elements were all in commotion, the thick mists from below were mixed with the black heavily charged clouds, and now settled upon the waters and obscured the light of the sun, and thus enveloped the drowned world in darkness, while howling winds of terrific force rent the foaming waters as they rushed with fury to fill the dreadful vacuum caused by the escaped waters from beneath.

Some parts of the earth fell in, while woodlands and mountains rolled headlong into the fearful void, and then mixed with the abyss below with the crushing groan of a thousand splashing thunders, shaking the shattered earth, and heaving the troubled waters many cubits high. Thus a universal devastation was accomplished, and *'the world that then was, being overflowed with water, perished.'*—2 Pet. iii. 6. Barren waste, deep gullies, sandy deserts, miles of rock, stagnant lakes, unnumbered islands, and many seas are now the sad realities which mark the ruined world. During those convulsions several of the most important parts of the earth were taken away and reserved unto the times of the restitution of the earth.

Noah was instructed and inspired of God to perform that great work of building the ark, which proved the salvation of himself and also of the PURE SEED of the whole creation; all were preserved to replenish the earth, and nothing was lost.

The ark floated upon the waters, and was borne safely o'er the troubled elements and convulsions of the earth, for the Spirit of God Almighty hovered round about it, and kept it safe. *'And the Lord shut*

\* St. Basil says in Orat. vi. : "Superne cœlum terrentes jaculabatur, inferne terra abyssos relaxabat, et dum aquæ emergébant, ad aquas elementares creatæ res redigebantur."

him in.'—Gen vii. 16. *'And the waters prevailed upon the earth an hundred and fifty days.'*—Gen. vii. 24.

So great was the flood that nearly eleven months had passed away from the time that all flesh entered the ark until they were released therefrom (Gen. vii. 11; viii. 13). *'And God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged. And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.'*—Gen. viii. 1, 15–17. *'And God spake unto Noah and his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth. And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood TO DESTROY THE EARTH. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; And I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be seen in the cloud, and I will look upon it, that I may remember the EVERLASTING COVENANT BETWEEN GOD AND EVERY LIVING CREATURE OF ALL FLESH THAT IS UPON THE EARTH.'*—Gen. ix. 8–13, 15, 16.

Thus the designs of Satan were frustrated, wherein

he sought the destruction of all flesh and the overthrow of the decrees of God, for the Lord had now made an everlasting covenant with the earth and all flesh therein.

At that period the Lake of fire was prepared for the Devil and his angels, against the coming judgment of the great day, when they will be punished for their presumption for adding sin to sin. *'Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.'*—Matt. xxv. 41. Those angels that sinned the antedeluvians will rise up against in the judgment and condemn them. *'Know ye not that we shall judge angels.'*—I Cor. vi. 3.

From that time of the flood, through sin, man's life was diminished to a HUNDRED AND TWENTY YEARS, for as man practised evil he lost the key of knowledge, which is the key of life. *'And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.'*—Gen vi. 3.

From this period man flesh began to eat; although unknown and unperceived by all a rapid decay of nature had begun. Then sacred man more like the beasts became; of whose spirit and nature he partook by eating flesh, fallen before, but now more fallen still. Man lusted after flesh as he the fumes inhaled which, from the sacred altar, smoking rose (Gen. viii. 21). Then flesh to man was given as his food, lest tempted he should eat without command, and man should sin while on his bended knees, and that which God ordained for sin to purge should in itself a sin to man thus prove (Gen. ix. 3). When, from the pure fount, water was man's drink, nature's fruit and vegetable his meat, and mild herb cleansing was his medicine pure—life in themselves, nutritious, good for all, ever reviving and imparting life, fit for nature, nature's food itself; when man these laws observed he knew no pain; sickness and disease were strangers in the earth;



without ill all lived the time that God ordained ; premature death and parting were unknown. When man was pure he did eat angel's food ; fallen though man is, wisdom yet might learn that through virtue, temperance, and righteousness, which God ordained for man to practice, he might lengthen out his days to the full period allotted him on earth.

*'There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old. For as the days of a tree are the days of my people.'*—Is. lxv. 20, 22."

## CHAPTER XII.

## ON THE FOREKNOWLEDGE OF GOD AND THE TRIUMPH OF THE SAVIOUR.

“ABDI, I wish now to direct thy thoughts into the solemn shades of eternity, in order that thou mayest more fully comprehend the marvellous goodness and condescension of God, whose tender mercies are over all his endless works. Ere the liquid elements were blended together; when the seas which are now spread on the worlds existed as vapours floating in space; before the particles of the dust of the temporal worlds of thy system were called from chaos by the word of his power, did the august and eternal One fore-ordain the spotless lamb, ‘*Who verily was fore-ordained before the foundation of the world.*’—1 Pet. i. 20; that should man fall in his probation in the ages to come, on the temporal worlds when created, a provision was made by Him who cannot err; a Holy One was ordained, and a Saviour appointed to be the Redeemer.

Marvel, ye perfected suns, ye blissful orbs of light, which encircle the probationary worlds with glory; and let the breathing dust, the life of the temporal worlds, be astonished and weep for joy, because the immaculate Son of Light, the co-eternal God, hath volunteered to become thy Saviour!

Through the achievements of Christ infinite justice shall be satisfied, misery swept from the earth, death swallowed up of life, and the peace and knowledge of God as a garment shall cover all the earth, no more

to be disturbed. '*I will pour out my spirit upon all flesh.*'—Joel ii. 28.

So shall all his works praise him, both the living and the dead, for the power of his salvation shall extend beyond the fall, and work out for all his creatures a '*far more exceeding and eternal weight of glory*,' than if the earth had remained in its primeval state.

Hear it, ye heavens, be astonished, Oh earth! for even He, whose goings forth have been from EVERLASTING, has stooped to become thy Saviour. '*I was set up from everlasting.*'—Prov. viii. 23. He who dwelt in the light which no mortal could approach, and shared the fulness of his Father's glory before the foundation of the world. '*Glorify thou me . . . with the glory which I had with thee before the world was. For thou lovedst me before the foundation of the world.*'—John xvii. 5, 24. Heaven's King of kings, who dwelt in the celestial mansions of bliss ('*in my Father's house are many mansions*'), whose companions were the Gods, and his servants the bright retinue of the heavenly hosts; he whose transcendent brightness would eclipse the sun, and cause the moon to be ashamed, and the stars to hide their face; he left his effulgent palace—the unutterable felicity of ineffable delights; the radiant splendour of his throne of thrones; forsook his honours, his sceptre, crowns, and glittering robes, his heaven of heavens of spotless bliss, and mingled with fallen dust—partook of man's nature, and dwelt with sinners, and finally was mocked, spit upon, and slain by man, for man's sake, and passed through the whole of this ignominious ordeal that he might redeem for ever, from the grasp of Satan, man, the earth and fulness. '*Surely he hath borne our griefs and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. And the Lord hath laid on him the iniquity of us all.*'—Isa. liii. 4, 5, 6.

Upon the blood-stained tree suffered he for man, and by his death purchased eternal life, the world to save. '*He appeared to put away sin by the sacrifice of himself, and without shedding of blood is no remission.*'—Heb. ix. 26, 22. Well might the sun thus be ashamed to shine upon the spotless sacrifice of God, that earth her blushing face through sin might hide. '*Now from the sixth hour there was darkness over all the land until the ninth hour.*'—Matt. xxvii. 45. Angels in silent consternation stood amazed beyond degree; they prostrate fell, in reverence worshipped, while the heavens wept o'er the painful scene with astonishment.

At this sad sight of anguish Satan laughed, and exulting, all hell revived with hope: 'Grand! this is our day! All will be ours yet, for darkness reigns and heaven is without hope.'

Meanwhile, earth with her ponderous weight trembling, bent with fear, and sorely quaked through all her depth: profound, while the just for the unjust suffered, to bear away earth's load of guilt and sin. Heaven's just demand, though infinite, the debt he paid in full. '*And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened.*'—Matt. xxvii. 51, 52.

At this angels were despatched, and swifter than the lightning's wing they flew from orb to orb, from sphere to sphere, the tidings thus to tell of a Saviour's wondrous love. '*Which things the angels desire to look into.*'—I Pet. i. 12. The glad message quickly spread, and soon reached the spirits of the departed dead, who sat in hope; and all the souls unborn in flesh allotted to the earth: at which the whole—though sad—exultingly exclaimed: 'Sing loud' my soul, all praise to heaven's King that died—the conqueror—earth's redeemer—Jesus, sweetest name on earth, in heaven, and all the worlds of God! Oh,

heaven of heavens, this is thy glorious King, apparently fallen, but immortal still ! O earth, this is thy wondrous Saviour !

But death could not retain his spotless form ; no sin himself he knew, though he was by justice made a sin-offering for the whole world. O'er nature sad darkness prevailed, the rocks they rent with fear, the universe in awe itself did quake. Meanwhile he in Spirit down to Hades went, and conquered death and hell ; their keys he took, and loosed the captive spirits bound therein. Thus opened he the prison house himself and set the prisoners free as ordained of God ; glad tidings of deliverance did preach ; the acceptable year of the Lord proclaim, to bind up the broken, to comfort all that mourned : and opened the way of life to all the living and the dead. *'To proclaim liberty to the captives, and the opening of the prison to them that are bound : to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn.'*—Is. lxi. 1, 2.

Jesus, as a mighty conqueror, more powerful than death, now from the earth arose triumphant o'er the grave, defying the powers of hell him to retain, bearing with him aloft the keys of hell and death, spoiling their powers ; they, flying with dismay, scattered in despair. *'I am he that liveth and was dead, and behold I am alive for evermore, Amen ; and have the keys of hell and of death.'*—Rev. i. 18. *'And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.'*—Col. ii. 15. By the power within himself, given him of God, he ascended high, and loud o'er earth proclaimed, 'I have the key to make alive.' *'I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live.'*—John xi. 25. *'Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them ;'* therefore

*'Sing unto God ye kingdoms of the earth, O sing praises unto the Lord. Selah.'*—Ps. lxxviii. 18, 32. *'God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our king, sing praises. For God is the king of all the earth: sing ye praises with understanding.'*—Ps. xlvii. 5, 6, 7. He has paid the ransom, he has redeemed the earth. *'The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.'*—Is. lii. 10. *'Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord; to the Glory of God the Father.'*—Phil. ii. 9-11. *'When he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'*—Eph. i. 20, 21. *Jesus hominum Salvator.* From his mighty conquest let heaven and earth the way prepare for his return. Therefore, *'Lift up your heads, O ye gates (the entrance of celestial heaven), and be ye lifted up ye everlasting doors, and the king of glory shall come in.'* At this ten thousand thousand trumpeters and all kinds of celestial music sounded forth, saying, 'Welcome and worthy is the mighty conqueror, earth's redeemer, the Hero God, spoiler of principalities and powers, the friend of man, the Son of the highest, the heir of all things, and Lord of all.' Those words long echoed through celestial heaven wide, as unnumbered myriads caught the fire and fanned the flame of praise which rolled from world to world through the vast universe of God. When the trustworthy angels from the lofty towers, the keepers of the glittering gates of pearl,

heard this they thus exclaimed: 'What meaneth this? The heavens all loudly ring with the delight of praise!' '*Who is this king of glory?*' Then louder grew the music voice and song and all exclaimed, 'The Lord of hosts is returning from the conquest of earth.' '*The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, he is the King of glory,*' therefore, '*lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.*'—Ps. xxiv. 7-10. At his approach effulgent lustre marked the shining way which led to God; then entered he in robes of brighter splendour into glory undescribed, surrounded by chief celestial glittering train, attendants, all him to obey. Next entered he his Father's throne by his right hand, the place prepared, exalted high. '*Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.*'—1 Pet. iii. 22. And received by God himself with highest honour, love, and welcome plaudits, he thus exclaimed, '*This is my beloved Son, in whom I am well pleased.*' 'I sent thee forth to seek and save all that was lost; in love my will thou hast all this performed, well done.' Matt. xviii. 11, 14. Henceforth, '*Sit thou at my right hand until I make thine enemies thy footstool.*'—Ps. cx. 1. 'Hear it, unnumbered worlds, throned powers and principedoms, all of every grade.' '*And let all the angels of God worship him.*'—Heb. i. 6. As God with God they met. In answer the filial God thus spake, '*I have glorified thee on the earth, I have finished the work which thou gavest me to do.*'—John xvii. 4. 'From everlasting to fulfil thy righteous will has always been my pure delight, thee to glorify.' '*Then said I, Lo I come to do thy will, O God.*'—Heb. x. 7. And in the midst of heaven, on the highest throne, a God he was proclaimed, and on his brow, where a bloody wreath of piercing thorns had sat before, now pressed many diadems, and God crowned

him Lord of All ; thus the Son of Man was GLORIFIED, and henceforth his Spirit shall be poured out upon the earth like the flowing seas, cherishing all flesh according to his word: '*If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet GLORIFIED.)*'—John vii. 37-39. Therefore let all the breathing worlds praise him."

[Abdi to the Angel.] My Lord, grateful to thee I am, for thou hast unfolded to me the mystery of godliness ; like as a pleasing flower unfolds its beauty to the rising sun, as it releases itself from the dew, the mantle of night—so has darkness vanished from my mind like night departing from day. If feelings could speak, I would give further utterance to my soul ; as it is, I will give place to silence, for Man's wisdom is ignorance, his strength is weakness, and all his actions vanity.



## CHAPTER XIII.

THE GOSPEL PREACHED TO THE LIVING AND  
THE DEAD.

“UPON this orb all spirits have to pass through the different degrees of spiritual learning, in order that they might be fully prepared for the next probation ; and all those who have kept their estate, and maintained their integrity to the end, receive a new name, (*‘A new name written, which no man knoweth, saving he that receiveth it.’*—Rev. ii. 17.) which is added in the book of remembrance, with the names of honour they received before, given them at the end of each probation. *‘And a book of remembrance was written before him.’*—Mal. iii. 16. At the end of each probation the judgment sits, and every intelligence is judged, and rewarded in the next probation, according to his works of merit or demerit. *‘To give every man according as his work shall be.’*—Rev. xxii. 12. This is plainly manifested on the earth from whence you came. Some are chosen and ordained in the spirit, according to their previous merit and intelligence, as vessels of honour, before they entered the temporal world. These are the elect of God, and were verily fore-ordained from the foundation of the world to be entrusted with the word of the Lord as prophets or instructors unto the nations. *‘According as he has chosen us in him before the foundation of the world.’*—Eph. i. 4. *‘Before I formed thee in the belly I knew thee : . . . and I ordained thee a prophet unto the nations.’*—Jer. i. 5. *‘For whom he did foreknow he also did predestinate to be conformed to the image of his Son.’*—

Rom. viii. 29. *'Moreover whom he did predestinate, them he also called.'*—Rom. viii. 30. *'Elect according to the foreknowledge of God the Father.'*—1 Pet. i. 2. These, through their greater diligence and righteousness in their spiritual state, rose above their brethren, and therefore they are elected of the Lord to fill higher positions in the temporal worlds, being justly fitted for those sacred callings, as shewn in reference to man's Saviour. *'Thou hast loved righteousness and hated iniquity, therefore God even thy God hath anointed thee with the oil of gladness above thy fellows.'*—Heb. i. 9. These are co-workers with Him, preachers of the word of reconciliation, who beseech men in Christ's stead to be reconciled unto God, and whose word is a savour of life. *'And hath given to us the ministry of reconciliation.'*—2 Cor. v. 18. *'We pray you in Christ's stead to be reconciled to God.'*—2 Cor. v. 20. *'And to the other the savour of life unto life.'*—2 Cor. ii. 16. Many noble and fearless spirits of this class have been elected of the Lord from time to time, and sent into the world as lights that shine in darkness, to labour among their brethren by the power of the spirit, and to lead men to God, who is the light that enlighteneth every man. *'That was the true light which lighteth every man that cometh into the world.'*—John i. 9. Thus the elect of God have been sent among men from the beginning and will continue to be sent until the end of time, for He hath never left the earth without his chosen witnesses, that the world might be brought to the knowledge of God, and all know him from the least to the greatest. *'For all shall know me, from the least to the greatest.'*—Heb. viii. 11. For how shall the world know of the Saviour without teachers? And how shall men teach except they are taught and called of God? *'And no man taketh this honour unto himself, but he that is called of God, as was Aaron.'*—Heb. v. 4. No man can know God without his spirit. *'And that no man can say*

*that Jesus is the Lord but by the Holy Ghost.*—1 Cor. xii. 3. And how can men teach the knowledge of God to others, which they themselves do not possess? For this cause is the Saviour also preached TO THE SPIRITS OF THE DEPARTED DEAD, who through various causes heard not His name while in the flesh. Such were led captive by Satan at his will, and thereafter became his prisoners. *'And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in prison, and after many days shall they be visited.'*—Is. xxiv. 22. But as the Lord is no respecter of persons, without a just cause, and is not willing that any should perish, the *εὐαγγέλιον* of the Saviour is preached to all without an exception, either in this world or the world to come. *'Of a truth I perceive that God is no respecter of persons.'*—Acts x. 34. *'Behold all souls are mine. . . . Have I any pleasure at all that the wicked should die? saith the Lord God: . . . For I have no pleasure in the death of him that dieth, saith the Lord God.'*—Ezek. xviii. 4, 23, 32. For his word is sure, and the power of his atonement is infinite, and therefore is not confined to time or mortality, but extends beyond the veil into eternity, until the work of salvation is accomplished, and until every knee shall bow, and every tongue confess that Jesus is the Saviour, to the Glory of God the Father. (Phil. ii. 10, 11.) As it is written respecting the dead: *'Turn you to the stronghold ye prisoners of hope.'*—Zech. ix. 12. *'Bring my soul out of prison, that I may praise thy name.'*—Ps. cxlii. 7. *'Bring out the prisoners from the prison, and them that sit in darkness out of the prison house.'*—Is. xlii. 7. *'That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves.'*—Is. xlix. 9. *'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit.'*—Zech. ix. 11. *'By which also he (Christ in spirit) went and preached unto the spirits in prison.'*—1 Pet. iii. 19. *'To pro-*

*claim liberty to the captives and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.*—Is. lxi. 1, 2. *'And to them which sat in the region and shadow of death light is sprung up.'*—Matt. iv. 16. *'And death and hell delivered up the dead which were in them: and they were judged every man according to their works.'*—Rev. xx. 13. *'For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.'*—1 Pet. iv. 6. *'Else what shall they do which are baptized for the dead?'*—1 Cor. xv. 29.

In these things are revealed the wisdom and righteousness of God. To the carnal how unsearchable is His wisdom! and His ways are past finding out! Where there is but one talent given, but one is required, that the world might be judged in righteousness according to every man's work, as promised in the word of life. *'He hath prepared his throne for judgment, and he shall judge the world in righteousness.'*—Ps. ix. 7, 8. *'To give every man according as his work shall be.'*—Rev. xxii. 12.

As the actions of men in their spiritual state more or less affect men in this life, even so will the actions of men in this life also affect men in their exaltation in the life which is to come. Some men have gone into error and concluded that the destiny of all men was previously and unalterably fixed, before they came upon the earth; this is not the case, neither do the actions of men in their spiritual state affect men as touching their salvation. No spirit is permitted to come upon the earth to become incarnate, but what has a right to God's free gift of salvation, promised in his Son from before the foundation of the world. *'But with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world.'*—1 Pet. i.

19, 20. This was understood by men in their spiritual state, and thus the morning stars sang together and all the sons of God shouted for joy at the thought of coming upon the earth to prepare for a greater glory.

It is Satan that deceives and blinds the minds of the children of men through their unbelief and hardness of heart, lest the light of the Saviour should shine upon them, and all should be constrained to glorify the Lord. '*That old serpent, called the Devil and Satan, which deceiveth the whole world.*'—Rev. xii. 9. '*In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them.*'—2 Cor. iv. 4. All spirits that come upon the earth are heirs of salvation, and no others are permitted to come, for they have no part nor lot in the matter. The names of all the souls that were to come upon the earth were previously written in the book of life, and known to the Lord with their exact number before the world was made. '*And I will not blot out his name out of the book of life.*'—Rev. iii. 5.

And when this number shall be completed time shall be no more. The earthly probation will be ended and the mystery of godliness finished. '*That there should be time no longer: . . . the mystery of God should be finished, as he hath declared to his servants the prophets.*'—Rev. x. 6, 7. Thus salvation is free for all that come upon the earth, with the limited exception of the souls of perdition, and these, sad to reveal, were spiritual demons before they were born in the flesh. '*It had been good for that man if he had not been born.*'—Matt. xxvi. 24. '*Have not I chosen you twelve, and one of you is a devil?*'—John vi. 70. These are vessels of wrath, and only permitted to come to do that which was too diabolical for the souls of other men, such as betraying the Lord of life and glory. Many of the offences of the life before are

visited in this, that all might learn to improve by the things which they suffer ; for the end and object of all punishment is to accomplish good. '*Wherefore doth a living man complain, a man for the punishment of his sins ?*'—Lam. iii. 39. '*I will bear the indignation of the Lord, because I have sinned against him.*'—Mic. vii. 9. When the veil is removed, all will admit the righteous justice of God, and that he does not afflict the children of men willingly. All these things account for the different degrees of intellect, capacities and qualities of men of every grade, dwelling on the face of the earth throughout all ages. '*But in a great house there are not only vessels of gold and of silver, but also of wood and of earth ; and some to honour and some to dishonour.*'—2 Tim. ii. 20. And as men differ in this life, so will they differ in the life which is to come, when every man is rewarded according to his capacity and works. '*For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*'—2 Cor. v. 10. There are proper places prepared for all in the righteous economy of God ('*For shall not the Judge of all the earth do right ?*'—Gen. xviii. 25). In the kingdoms of God there are many mansions fitted and prepared for every capacity of man. '*In my Father's house are many mansions.*'—John xiv. 2. There is one glory of the sun, another of the moon, and also a great variety of glories typified by the stars. As the kingdoms of the stars differ one from another in glory, so will men differ in the degrees of glory that await them after the resurrection of the dead. '*But the glory of the celestial is one, and the glory of the terrestrial is another ; there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory, so also is the resurrection of the dead.*'—1 Cor. xv. 40-42. To one is given one talent, to another ten, and to every man

according to his several ability. These abilities partly depend upon the previous conduct of spirits, for the spiritual world is a preparation for this, as this is a preparation for the next. While many falter, the noble and aspiring pass on until they overcome all things, and receive a name and a palace in that glory which is typified by the sun. But before entering the temporal world the previous knowledge or judgment of all spirits is taken away, as it was with Jesus, until it was revealed. *'In his humiliation his judgment was taken away.'*—Acts viii. 33. A thick veil is cast over all the knowledge of the immeasurable past, in order to try all men as gold is tried. *'That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory.'*—1 Pet. i. 7.

As this is the greatest of all probations, angels of higher intelligence than men in the flesh, have charge concerning them, to assist in the hour of trial, to bear them up, and to take cognizance of all their ways. *'There shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee to keep thee in all thy ways.'*—Ps. xci. 10, 11. *'But the angel said unto him, Fear not, Zacharias, for thy prayer is heard.'*—Luke i. 13. Faith and obedience to the word and spirit of God, self-denial, humiliation, patience, and perseverance are the principles of success. Worlds have passed away through failing to comply with the behest of God. *'Wherefore the world that then was, being overflowed with water, perished.'*—2 Pet. iii. 6. Other worlds through obedience have risen from their crude and dark positions to the perfection and splendour of brilliant suns; for suns themselves are but perfected worlds, which have ripened through progression in the past eternity."

## CHAPTER XIV.

## ON THE RESURRECTION.

“I WILL now direct thy attention to the eternal duration of matter, connected with the resurrection of all flesh, through the triumph of man’s Saviour. All matter in space is eternal and belongs to God. There is no more matter in space now than what has always existed before in some form or other ; neither can there be any less, for matter cannot be annihilated, increased, nor diminished, neither can space be enlarged, or made less in the least degree. Matter itself is capable of passing through endless changes without the possibility of loss in real material ; therefore all things are eternal in substance though transitory in form. The nature of the death of the body, as it is generally understood by man, in principle is incorrect, for what men call death is simply the dissolving of one form or figure to immediately assume another. Death is no more than a state of metamorphosis, and is but a simple transformation—a change of form. The first work—the building up of the body—having been accomplished, the same portions of the omnific spirit of life—the essence of matter—recommence to form other works, by the same power and wisdom ; which pervaded all the particles of matter before they were in the body, and also while they existed in the body ; and, after the soul leaves the body, the same intelligent Spirit of God, which built up the body, still pervades and takes charge of every particle of matter, as it has done before from everlasting, agreeable to eternal laws. *‘He that raised up Christ from the*



*dead shall also quicken your mortal bodies by his spirit that dwelleth in you.*—Rom. viii. 11. This active spirit never began to live, and can never begin to die—spirit cleaves to spirit by sacred affinity—and while attending the body through its various changes itself remains eternal and unchanged; and when commanded of the Lord, in an instant of time (*‘in a moment, in the twinkling of an eye, at the last trump’*—1 Cor. xv. 52) the body will be raised, for each intelligent particle will come forth and reunite in its proper place as before. And thus the incorruptible or spiritual body will be re-organized in beauty and perfection as a fit tenement for the soul to inhabit for ever. The preparation for this work commences from the time the soul leaves the body, when the body through all its changes is still under the guidance of the same spirit unto the perfect day—the Resurrection—and when commanded of God the soul shall return to the body, and the two become inseparable. *‘Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption.’*—Eph. iv. 30. Man’s death was literal, and man’s resurrection will be literal. The soul of man will lose nothing of itself by mingling with the flesh, neither will the body lose aught of itself by uniting with the spirit; but the knowledge which the soul gains by experience while in the body is indispensable to its future exaltation, for it fits and prepares the soul for higher spheres of eternal bliss. This is the grand object and end of the creation of the world and all spirits entering therein, and is the cause of suffering and death, which all are called to pass through, that this valuable and indispensable experience might, through the grace of the Creator, work out for His creatures a greater deliverance and an eternal weight of glory. *‘For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.’*—2 Cor. iv. 17. *‘For it became him, for whom are all things, and by*

*whom are all things, in bringing many sons unto glory to make the Captain of their salvation PERFECT THROUGH SUFFERINGS.*—Heb. ii. 10. For *'thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.'*—Luke xxiv. 46. *'If so be that we suffer with him, that we may be also glorified together.'*—Rom. viii. 17. Thus men are gainers in life and in death, and in all things which they are called to pass through, for it is by these things that they will arrive at the perfection of the Lord which is the end and object of man's creation and for the glory of God. *'That ye might be filled with all the fulness of God.'*—Eph. iii. 19. *'For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God.'*—I Cor. xi. 7.

These things clearly point through the dissolution of the flesh to the resurrection of the body, for out of the apparent ruin comes forth the germ of immortality. The same body is brought forth again, only in a more perfect state, being disrobed of its dross—the corruptible part; for as man has borne the image of the earthly, he shall also bear the image of the heavenly. *'And as we have borne the image of the earthly, we shall also bear the image of the heavenly.'*—I Cor. xv. 49. When man shall have passed through the resurrection unto life and arrive at that degree of perfection to become spiritual as a whole, all mystery will have vanished in reference to himself; for the spiritual will comprehend the spiritual. The body will then be as immortal as the soul, although in appearance it will be built up again after its former similitude, for man shall be seen as he is seen, and shall be known as he is known. *'But then shall I know even as also I am known.'*—I Cor. xiii. 12.

All children dying in their infancy, and those who pass from the earth unmatured, will rise from their dust at the coming of the Lord, and have part in the first resurrection. *'Suffer the little children to come unto*

*me, and forbid them not, for of such is the kingdom of God.*—Mark x. 14. *'Blessed and holy is he that hath part in the first resurrection.'*—Rev. xx. 6. These will grow up, and complete their stature during the thousand years, when the Lord comes to finish the work of redemption and to complete the restitution of all things spoken of. Those children will be brought up in the fear and admonition of the Lord by nursing fathers and nursing mothers. *'And all thy children shall be taught of the Lord, and great shall be the peace of thy children.'*—Is. liv. 13. In that day it shall be said to the righteous who were once childless, *'Blessed are the wombs which never bore, and the paps which never gave suck.'* *'Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord.'*—Is. liv. 1. *'Thy wife shall be as a fruitful vine by the sides of thine house, thy children like olive plants round about thy table.'*—Ps. cxxviii. 3. *'He maketh the barren woman to keep house and to be a joyful mother of children.'*—Ps. cxiii. 9.

Also the eunuchs who have made themselves eunuchs for righteousness' sake shall no more say, *'Behold I am a dried tree,'* for they shall be increased, and unto them shall be given a hundred-fold. By the righteous, children were esteemed the greatest gifts of God, until man, by transgression lost the knowledge of the object of their creation connected with the worlds to come. God could think of no greater blessing to bestow upon faithful Abraham than an innumerable posterity. *'That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore.'*—Gen. xxii. 17. *'Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. Happy is the man that hath his quiver full of them.'*—Ps. cxxvii. 3, 5. He shall continue to

increase, and his name shall never be cut off. *'This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.'*—Is. liv. 17. If death had not been, all would have matured and gained that experience which is essential to exaltation; wherefore the stains of death shall be wiped out and abolished for ever. During that period those children will pass through a similar experience as the rest of men, that they might also be prepared for a greater exaltation. Thus the object of man's creation shall be accomplished, and the designs of Satan frustrated, and death shall be swallowed up with life. *'For the Lord shall rejoice in his works.'*—Ps. civ. 31. *'That mortality might be swallowed up of life.'*—2 Cor. v. 4. In this life mortality and immortality are mixed together; in the next state immortality will dwell unmixed with mortality, for where there is no decay there can be no death. This is why all things change and cannot remain for ever in their present state. The Resurrection will restore man to immortality and his former image of God. *'As we have borne the image of the earthly we shall also bear the image of the heavenly.'*—1 Cor. xv. 49. For *'Christ is risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Behold I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality.'*—1 Cor. xv. 20–22, 25, 26, 51–53. *'Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.'*—Eph. v. 14.

*'Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth.'*—John v. 28, 29. *'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.'*—1 Thess. iv. 16, 17. By many witnesses the truth of the resurrection of the dead is already established. For, *'the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many.'*—Matt. xxvii. 52, 53. If the dead themselves were not to rise, then how could 'the earth cast out the dead and no more cover her slain'?—Is. xxvi. 19, 21. And how could 'the sea give up the dead which are in it'?—Rev. xx. 13. And if the dead were not to rise with their own bodies, then how could 'every seed have his own body' as promised?—1 Cor. xv. 38. And how could 'the dead small and great stand before God,' if the dead be not re-made alive? And how could 'ALL FLESH see the salvation of God,' if the bodies themselves were not to rise? For Death here spoken of has no reference to the souls of men; for they are immortal and cannot die; that which dies is that which shall be made alive again and nothing less. *'And though after my skin worms destroy this body, yet in my flesh shall I see God.'*—Job xix. 26. *'Thy dead men shall live; together with my dead body shall they rise: awake, and sing, ye that dwell in dust.'*—Is. xxvi. 19.

Enoch and Elijah received the same bodies after their translation as they had before, and were the same with only this difference, that the principles of mortality had simply passed from them. In this case *these retained their bodies undisturbed by the decay of*

nature, although the change which they passed through was equal to death and the Resurrection, though performed in an instant of time. Also the righteous who are alive and remain to the coming of the Lord will be translated in like manner. This active operation will be performed by the same intelligent spirit of God, as will collect the sleeping dust, after the elapse of ages, and clothe the soul with immortality as with a garment, in a moment of time, at the warning of the trump of God. The Lord himself is the true and living pattern of the Resurrection. *'Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.'*

And *'He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb. And he took it, and DID EAT before them.'*—Luke xxiv. 39, 41-43. *'I am he that liveth and was dead, and behold I am alive for evermore, Amen.'*—Rev. i. 18. *'For in him dwelleth all the fulness of the Godhead BODILY.'*—Col. ii. 9. *'For it pleased the Father that in him should all fulness dwell.'*—Col. i. 19. *'He that raised up Christ from the dead shall also quicken your MORTAL BODIES.'*—Rom. viii. 11. *'Who shall change our vile body that it may be fashioned like unto his glorious body.'*—Phil. iii. 21. *'Who hath abolished death and hath brought life and immortality to light.'*—2 Tim. i. 10. *'That mortality might be swallowed up of life.'*—2 Cor. v. 4. *'Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?'*—1 Cor. xv. 54, 55. That which fell with man will be redeemed with man, for God has made an everlasting covenant with all flesh. *'And I will remember my covenant which is between me and you and every living creature OF ALL FLESH. . . . And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living*

*creature of all flesh that is upon the earth.*—Gen. ix. 15, 16. *'And God saw everything that he had made, and behold, it was very good. And God blessed them, saying, Be fruitful and multiply.'*—Gen. i. 31, 22. That which God hath blessed, Satan can neither curse nor finally destroy. *'For the earth is the Lord's and the fulness thereof,'* therefore *'ALL thy works shall praise thee, O Lord.'*—Ps. cxlv. 10. *'And this is the Father's will which hath sent me, that of ALL which he hath given me I should lose NOTHING, but should raise it up again at the last day.'*—John vi. 39. *'For the Son of man is come to SEEK AND TO SAVE THAT WHICH WAS LOST.'*—Luke xix. 10. *'In whose hand is the soul of every living thing.'*—Job xii. 10. *'For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in HOPE. Because the CREATURE ITSELF ALSO SHALL BE DELIVERED FROM THE BONDAGE OF CORRUPTION into the glorious liberty of the children of God. For we know that the WHOLE CREATION groaneth and travaileth in pain together until now. And not only THEY, but ourselves also, which have the firstfruits of the spirit.'*—Rom. viii. 19-23. *'There is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. . . . but God giveth it a body as it hath pleased him, and to EVERY SEED HIS OWN BODY.'*—I Cor. xv. 39, 38. *'And ALL FLESH shall see the salvation of God.'*—Luke iii. 6. For *'the Lord is good to all, and his tender mercies are over ALL HIS WORKS.'*—Ps. cxlv. 9. *'Let EVERYTHING that hath breath praise the Lord.'*—Ps. cl. 6.—*'And let ALL FLESH bless his holy name FOR EVER AND EVER.'*—Ps. cxlv. 21. *'And it shall come to pass in the last days, saith God, I will pour out of my spirit upon ALL FLESH.'*—Acts ii. 17. *'And the glory of the Lord shall be revealed and ALL FLESH shall see it together; for the mouth of the Lord hath spoken*

*it.*—Is. xl. 5. Therefore ‘*Sing O heavens, and be joyful, O earth.*’—Is. xlix. 13. For ‘*I will ransom them from the power of the grave ; I will redeem them from death : O death, I will be thy plagues ; O grave, I will be thy destruction.*’—Hosea xiii. 14.”



## CHAPTER XV.

THE DESTRUCTION OF THE WICKED. THE COMING AND KINGDOM OF CHRIST. HIS LINEAL DESCENT. THE FIRST RESURRECTION, AND RESTITUTION OF ALL THINGS.

“NOW I will point out to thee the nature of the destruction of the wicked, the sanctification of the earth, the coming and kingdom of Christ, and his reign on the earth for a thousand years with his saints, connected with the restitution of all things which God has spoken by the mouth of all His holy prophets, by His word, which cannot lie, in promises made to the house of Israel, and also to the Gentiles. ‘But *knowing this first, that no prophecy of the Scripture is of any private interpretation; for prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.*’ 2 Pet. i. 20, 21.

From the beginning, many among the nations of the earth have been cut off from time to time, and have suffered for their sins in the flesh. The Egyptians, through their rebellion and hardness of heart, were overthrown, and perished in the Red Sea. The Israelites also were punished, and their carcases fell in the wilderness, because they wilfully sinned against light, and God swore in His wrath that they should not enter His rest—the ‘*land flowing with milk and honey.*’ Thus ‘some men’s sins go to judgment beforehand,’ and some follow after, and are visited upon the children unto the third and fourth generation of them that hate God. ‘*For I the Lord*

*thy God am a jealous God, visiting the iniquity of the fathers upon the CHILDREN unto the third and fourth generation of them that hate me.*—Ex. xx. 5. *'To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'*—1 Cor. v. 5. *'For this cause many are weak and sickly among you, and many sleep.'*—1 Cor. xi. 30. *'If any man see his brother sin a sin which is not unto death he shall ask, and he shall give him life, for them that sin not unto death. There is a sin unto death, I do not say that he shall pray for it.'*—1 John v. 16. *'Behold, thou art made whole; sin no more lest a worse thing come unto thee.'*—John v. 14. Many and various have been the sins of men from the beginning, but now Christ will make an end of sin by the destruction of the wicked in the flesh, that righteousness may cover the earth as the waters cover the sea, as a preparation for his peaceful reign. But as touching the salvation of the soul, that is in the hands of God. *'Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.'*—Rom. v. 18. *'For the gifts and callings of God are without repentance. And so all Israel shall be saved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins. For God hath concluded them all in unbelief that he might have mercy upon all. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.'*—Rom. xi. 29, 26, 27, 32, 33. *'The mercy of the Lord is from everlasting to everlasting.'*—Ps. ciii. 17. *'But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.'*—Is. xlv. 17. That sin may be swept from the earth and no more prevail, the Lord himself will

come. 'Behold he cometh in clouds and every eye shall see him, and they also which pierced him and all (the wicked among the) kindreds of the earth shall wail because of him, even so, Amen.'—Rev. i. 7. 'And behold one like the Son of Man came with the clouds of heaven.'—Dan. vii. 13. 'And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And he that sat on the cloud thrust in his sickle on the earth and the earth was reaped.'—Rev. xiv. 14, 16. Therefore 'Who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.'—Mal. iii. 2. For 'Lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven (or thick atmosphere) departed as a scroll when it is rolled together, and every mountain and island were removed out of their places. And the (wicked among) kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?'—Rev. vi. 12–17. 'And they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth.'—Is. ii. 19. 'And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.'—Rev. xvi. 18, 20. 'Thou camest down, the mountains flowed down at thy presence.'—Is. lxiv. 3. 'And the loftiness of man shall

be bowed down and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day.'—Is. ii. 17. 'Behold, the Lord God will come with strong hand and his arm shall rule for him . . . his reward is with him and his work before him.'—Is. iv. 10. 'Behold I come quickly and my reward is with me.'—Rev. xxii. 12. 'Arise, O God, judge the earth, for thou shalt inherit all nations.'—Ps. lxxxii. 8. . . . 'For the Lord most high is terrible; he is a great King over all the earth.'—Ps. xlvii. 2. Thus the wicked will be destroyed in the flesh by the brightness of His coming, and the earth cleansed from sin, and sanctified by the fire of His sacred presence, for a sabbath of rest and holiness. And 'then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.'—Mal. iii. 18. For 'unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall.'—Mal. iv. 2. 'Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.'—1 Thess. iv. 17. 'When he shall come to be glorified in his saints and to be admired in all them that believe.'—2 Thess. i. 10. For 'THIS SAME JESUS which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.' When 'a cloud received him out of their sight. Then returned they unto Jerusalem from the Mount called Olivet.'—Acts i. 11, 9, 12. 'And the Lord my God shall come and all the saints with thee. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east.'—Zech. xiv. 5, 4. 'When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations.'—Matt. xxv. 31, 32. 'That in the dispensation of the fulness of times he might gather together in

one all things in Christ, both which are in heaven and which are on earth.'—Eph. i. 10. 'Them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first.'—1 Thess. iv. 14, 16. 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him A THOUSAND YEARS. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.'—Rev. xx. 6, 5. 'And I saw thrones, and they sat upon them, and judgment was given unto them . . . and they lived and reigned with Christ a thousand years.'—Rev. xx. 4. 'And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years.'—Rev. xx. 1, 2. 'And they sung a new song, saying, . . . thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; AND WE SHALL REIGN ON THE EARTH.'—Rev. v. 9, 10. 'And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. . . . And there was given him dominion and glory and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'—Dan. vii. 27, 14. Thus the righteous will be exalted according to his promise. For 'we know that when He shall appear we shall be like Him.' 'Heirs of God and joint heirs with Christ. . . . that we may be also glorified together.'—Rom. viii. 17. The house of Israel will be gathered from the four quarters of the earth, to their own land, and the righteous at

that eventful period will be translated from mortality to immortality, and them that sleep in Christ will rise from the dead clothed with the vigour and power of an endless life. The first Adam, Lord of the earth, being overcome by Satan, fell, and forfeited his throne as monarch of the earth. Christ the second Adam 'came to seek and to save that which was lost,' and conquered him who overcame Adam, and rose triumphant from his power, having never seen corruption, spoiling principalities and powers, the ruler of the darkness of this world. Thus all things will be fully prepared for 'the Lion of the tribe of Judah,' 'the root and the offspring of David,' who shall now sit upon his rightful throne—the throne of David—and reign over all the tribes of Israel for ever. And as second Adam he shall reign over all mankind. David himself *'therefore being a prophet, and knowing that God had sworn with an oath to him, that of the FRUIT OF HIS LOINS ACCORDING TO THE FLESH he would raise up Christ to sit on his throne.'*—Acts ii. 30. *'Made of the seed of David according to the flesh.'*—Rom. i. 3. *'The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'*—Luke i. 32, 33. *'The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.'*—Ps. cxxxii. 11. *'I will stablish his throne for ever.'*—1 Chr. xvii. 12. *'His seed also will I make to endure for ever, and his throne as the days of heaven. Also I will make him my first born, higher than the kings of the earth. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.'*—Ps. lxxxix. 29, 27, 35–37. *'Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest*

wickedness; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.'—Ps. xlv. 6, 7. 'Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.'—Ps. ii. 8. 'He shall have dominion also from sea to sea and from the river unto the ends of the earth.'—Ps. lxxii. 8. 'And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.'—Is. ix. 6. 'Of the increase of his government and peace there shall be no end upon the throne of David.'—Is. ix. 7. 'And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; . . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth.'—Is. xi. 2-4. For now 'Blessed are the meek, for they shall inherit the earth.'—Matt. v. 5. 'The zeal of the Lord of hosts will perform this.'—Is. ix. 7. 'Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way' (for in his hand is now 'the rod of iron'); 'blessed are all they that put their trust in him.'—Ps. ii. 10-12. 'Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. So shall he sprinkle many nations; the kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they consider.'—Is. lii. 13, 15. For, 'the Lord shall be king over all the earth; in that day shall there be one Lord, and his name One.'—Zech. xiv. 9. Jerusalem will be rebuilt with great splendour, and called 'the city of the great king,' and those immortal beings who have risen from the dead will dwell near

their Lord and surround his glorious presence for ever, as the first fruits from among men redeemed unto God. The rest of the nations of the earth that remain will be taught continually in the ways of the Lord, that all may fear him with love from the least to the greatest. *'And many nations shall be joined to the Lord in that day, and shall be my people.'*—Zech. ii.

11. *'Moreover I will make a covenant of peace with them; it shall be an everlasting covenant; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people.'*—Ezek. xxxvii. 26, 27. *'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! . . . With the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion: Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.'*—Is. lii. 7–11. *'And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.'*—Jer. xxiii. 6. *'O sing unto the Lord a new song; for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the*



*King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.*—Ps. xcvi. 1-9. *'Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.'*—Ps. lxxvii. 3-7. *'And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the Law shall go forth of Zion, and the word of the Lord from Jerusalem.'*—Mic. iv. 2. *'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart.'*—Jer. iii. 17. *'So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain.'*—Joel iii. 17. *'Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee.'*—Is. xii. 6. *'And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night.'*—Is. iv. 5. *'And the Lord shall reign over them in Mount Zion from henceforth even for ever.'*—Mic. iv. 7. *'And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord.'*—Jer. xxxi. 34. *'For then will I turn to the people a pure language, that they may all call upon*

name of the Lord, to serve him with one consent.' *Isaiah* iii. 9. 'And it shall come to pass afterwards : I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. I will also upon the servants and upon the handmaids : those days will I pour out my spirit.'—*Joel* ii. 28, 29. 'The Mighty God, even the Lord, hath spoken, and he will send the earth from the rising of the sun, unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined.'—*Psalms* l. 1, 2. 'Great is the Lord, and greatly to be praised in the city of our God, he dwelleth upon the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion . . . the city of the great King. God is known in her palaces : he is a refuge.'—*Psalms* xlviii. 1-3. 'For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest for ever ; here will I dwell, for I have desired it.'—*Psalms* cxxxii. 13, 14. 'And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever.'—*Ezekiel* xliii. 7. 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary ; and I will make the place of my feet glorious . . . . And they shall call thee, The City of the Lord, the Zion of the Holy One of Israel.'—*Isaiah* lx. 13, 14. 'Sing and rejoice, O daughter of Zion ; for lo, I come, and will dwell in the midst of thee ; saith the Lord.'—*Zephaniah* ii. 10. 'And these are the goings out of the city on the north side, four thousand and five hundred measures. And the gates of the city shall be after the names of the tribes of Israel ; three gates northward ; one gate of Reuben, one gate of Judah, one gate of Levi. At the east side, one gate ; one thousand and five hundred ; and three gates ; one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side, four thousand and

five hundred measures ; and three gates ; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side, four thousand and five hundred, with their three gates ; one gate of Gad, one gate of Asher, one gate of Naphtali. It was round about eighteen thousand measures ; and the name of the city from that day shall be, *The Lord is there.*—Ezek. xlviii. 30–35. ‘Glorious things are spoken of thee, O city of God.’—Ps. lxxxvii. 3. ‘There is a river, the streams thereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her, she shall not be moved ; God shall help her, and that right early. The Lord of hosts is with us, the God of Jacob is our refuge.’—Ps. xlv. 4, 5, 7. ‘And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.’—Is. iv. 3. The ‘King shall sit upon the holy hill of Zion.’ ‘All the ends of the world shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s, and he is the governor among the nations.’—Ps. xxii. 27, 28. ‘It shall come (to pass) that I will gather all nations and tongues, and they shall come and see my glory.’—Is. lxvi. 18. ‘And the Gentiles shall come to thy light, and kings to the brightness of thy rising.’—Is. lx. 3. ‘So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory ; to declare the name of the Lord in Zion, and his praise in Jerusalem ; when the people are gathered together, and the kingdoms, to serve the Lord.’—Ps. cii. 15, 21, 22. ‘For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles . . . for my name shall be great among the heathen, saith the Lord of hosts.’—Mal. i. 11. ‘All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.’—Ps. lxxxvi. 9. ‘The glory of the Lord shall endure for ever, the Lord

shall rejoice in his works.'—Ps. civ. 31. 'As truly as I live, all the earth shall be filled with the glory of the Lord.'—Numb. xiv. 21. 'And men shall be blessed in him, all nations shall call him blessed. Blessed be the Lord God the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen.'—Ps. lxxii. 17-19. 'The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.'—Hab. ii. 14. 'His glory covered the heavens, and the earth was full of his praise, and his brightness was as the Light.'—Hab. iii. 3, 4. For 'behold the glory of the God of Israel came from the way of the east; and his voice was like a noise of many waters, and the earth shined with his glory.'—Ezek. xliii. 2. 'And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy, for all nations shall come and worship before thee.'—Rev. xv. 3, 4. 'And it shall come to pass that every one that is left of all the nations . . . shall even go up from year to year to worship the king, the Lord of Hosts . . . And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain. In that day shall there be upon the bells of the horses, Holiness unto the Lord.'—Zech. xiv. 16, 17, 20. 'Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people.'—Is. xlix. 13. 'All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth. Yea, they shall sing in the ways of the Lord, for great is the glory of the Lord.'—Ps. cxxxviii. 4, 5. 'Prayer also shall be made for him continually, and daily shall he be praised.'—Ps. lxxii. 15. 'We

*will rejoice in thy salvation, and in the name of our God we will set up our banners.*—Ps. xx. 5. *For, 'the king of Israel, even the Lord is in the midst of thee, thou shalt not see evil any more.'*—Zeph. iii. 15. *'O, clap your hands all ye people, shout unto God with the voice of triumph.'*—Ps. xlvii. 1. *'All the earth shall worship thee, and sing unto thee; they shall sing to thy name.'*—Ps. lxxvi. 4. *'For he hath done excellent things, this is known in all the earth.'*—Is. xii. 5. *'Violence shall no more be heard in thy land, waste nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise.'*—Is. lx. 18. *'In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely, for them that are escaped of Israel.'*—Is. iv. 2. *'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous, they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.'*—Is. lx. 19–21. *'And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'*—Is. lxv. 21, 22, 24. *'For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited.'*—Is. xlv. 18. Therefore *'a little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time.'*

—Is. lx. 22. Thus at the coming of the Lord the earth itself will undergo a thorough change, and all things therein will be restored to their primitive excellency. The islands will be removed from their places, and the earth will become one, no more to be *'divided'* (Gen. x. 25), and the *'land shall be married.'*—(Is. lxii. 5). The great mountains will be brought down and the deep valleys exalted, and the rough parts of the earth shall become smooth, and all the earth will be made beautiful, like as it was on the morning of creation, and the word of the Lord through the prophets will all be fulfilled. *'Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.'*—Is. xl. 4, 5. *'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountains saith the Lord.'*—Is. lxv. 25. *'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall . . . put his hand on the cockatrice' den, they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.'*—Is. xi. 6-9. *'The beasts of the field shall honour me, the dragons and the owls, because I give water in the wilderness and rivers in the desert, to give drink to my people, my chosen.'*—Is. xliii. 20. *'I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle,*

*and the oil tree ; I will set in the desert the fir tree, and the pine, and the box tree together. That they may see, and know, and consider, and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it.*—Is. xli. 18–20. ‘*Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*’—Is. lv. 13. ‘*All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power : To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.*’—Ps. cxlv. 10–13. ‘*He maketh wars to cease unto the ends of the earth : he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still and know that I am God.*’—Ps. xlv. 9, 10. ‘*And he shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into ploughshares, and their spears into pruning hooks ; nation shall not lift up sword against nation, neither shall they learn war any more.*’—Is. ii. 4. ‘*And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off ; and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.*’—Zech. ix. 10. ‘*They shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.*’—Mic. iv. 4. ‘*In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground ; and I will break the bow, and the sword, and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever.*’—Hosea ii. 18, 19. ‘*Let the heavens rejoice, and let the earth*

*be glad . . . . Let the fields be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord . . . . for he shall judge the world with righteousness, and the people with his truth.*—Ps. xcvi. 11–13. *‘I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring.’*—Is. xlv. 3. *‘The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose . . . . The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall water break out, and streams in the desert.’*—Is. xxxv. 1, 2, 6. *‘And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old.’*—Is. lxv. 19, 20. *‘And all thy children shall be taught of the Lord, and great shall be the peace of thy children.’*—Is. liv. 13. *‘And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed.’*—Joel ii. 26. *‘Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.’*—Amos ix. 13. *‘Sing unto the Lord, for he hath done excellent things; this is known in all the earth.’*—Is. xii. 5. Now, *‘blessed are the pure in heart, for they shall see God.’*—Matt. v. 8.

In that day the saints and martyrs of all ages, and those who have suffered for His name’s sake, shall now receive a hundred fold, and life everlasting after the thousand years have expired. Then shall com-



mence *'the rest that remaineth for the people of God.'* For the curse shall now be taken from the earth : and then the prayer of the Lord will be answered, for His kingdom shall come, and his will shall be done *on earth* as it is in heaven. In that day the disciples of the Lord shall eat and drink at his table, as he hath promised them, and sit upon thrones judging the twelve tribes of Israel, because they continued with him in his tribulation. *'Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.'*—Luke xxii. 28–30. *'But I say unto you, I will not drink henceforth of this fruit of the vine, until THAT DAY when I drink it new WITH YOU in my Father's kingdom.'*—Matt. xxvi. 29. *'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall be taken away from off all the earth, for the Lord hath spoken it.'*—Is. xxv. 6, 7, 8. *'Sing, O ye heavens ; for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forests, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel.'*—Is. xlv. 23."

## CHAPTER XVI.

THE EARTH TO BECOME HEAVEN, AND MAN'S  
ETERNAL HOME.

לְדֹר מִזְמֹר לַיהוָה הָאָרֶץ וּמְלוֹאָהּ תִּבְלֵ וְיֹשְׁבֵי בָהּ\*:

“THE kingdoms of the world in all their splendour have only been as shadows which lead to the reality, when compared with the KINGDOM OF CHRIST which is to restore all things, and fill the earth with glory and stand for ever as revealed through the prophets, and of which I have spoken. *‘Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.’*—Dan. vii. 27. From the beginning the anointed kings of the earth have pointed to the ONE GREAT RULER whose right it is to reign, the LORD’S ANOINTED, THE KING OF KINGS. The prophets have all pointed to the ONE GREAT PROPHET, and were themselves types of *‘that prophet’* whom God should raise up from among their brethren.—(John i. 21 ; Acts iii. 23.) The priests were types of that great light, the LIGHT ITSELF, ‘which lighteth every man that cometh into the world.’—John i. 9. And their priesthood was but figurative of the eternal priesthood of Christ, the GREAT HIGH PRIEST over the household of God, who is clothed with the power of an endless life, to make intercession for the sins of the world.—(Heb. ii. 17.) All the sacrifices slain, from the foundation of the world have pointed to the ONE

\* ‘*The earth is the Lord’s, and the fulness thereof ; the world, and they that dwell therein.*’—Ps. xxiv. 1.

GREAT SACRIFICE, '*the Lamb of God, which taketh away the sin of the world.*'—John i. 29. And the blood of the sacrifices has pointed to the blood of Jesus, spilt upon the altar of the cross for the remission of sins, when he gave himself a ransom for all. '*The Lord hath laid on him the iniquity of us all.*'—Is. liii. 6. And every Sabbath has pointed to that rest which remaineth for the people of God, the Sabbath of a thousand years, when '*the meek shall inherit the earth.*' The earth in its present state is but an imperfect figure of what it will be in its perfect state, and, like a shadow, is dimly pointing to its future glory—the time of its renewal—when its corruptible parts—the changing elements—will be dissolved and purified as by fire to become eternal, no more to change. '*But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment. . . . Nevertheless we, according to his promise, look for new heavens and a NEW EARTH, wherein dwelleth righteousness.*'—2 Pet. iii. 7, 13. If man had not sinned the elements would not have changed, and the earth would have remained for ever in its former state, and therefore the Lord hath made promises that the earth shall be restored. After the earth's renewal by purification, and sin shall cease to be, the EARTH will become HEAVEN AND MAN'S ETERNAL HOME—the kingdom prepared for man from the foundation of the world. '*Then shall the king say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*'—Matt. xxv. 34. '*For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it—he created it not in vain—he formed it to be inhabited.*'—Is. xlv. 18. '*And they shall be all taught of God.*'—John vi. 45. '*Thy faithfulness is unto all generations: thou hast established the earth and it abideth.*'—Ps. cxix. 90. '*Who*

*laid the foundations of the earth, that it should not be removed for ever.*—Ps. civ. 5. The earth in the beginning was made for man, and is the kingdom and promised rest of God for his people, the inheritance of the saints, for, *'the works were finished from the FOUNDATION OF THE WORLD.'*—Heb. iv. 3; Gen. xvii. 8. *'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High...'* For *'The saints of the most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.'*—Dan. vii. 27, 18.

The prophets saw these things in sacred vision as they looked by the eye of faith through the old creation to the new, from mortality to immortality, and from time into eternity. The heaven which they saw was the RENEWED EARTH in its splendour, for *'the earth abideth for ever.'*—Ecc. i. 4. *'And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away (or changed in appearance) and there was no more sea.'*—Rev. xxi. 1. *'For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain.'*—Is. lxvi. 22. *'For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create.'*—Is. lxv. 17, 18. *'All the earth shall worship thee, and shall sing unto thee: they shall sing to thy name.'*—Ps. lxvi. 4. As sleep renews exhausted strength, so shall the earth be renewed with life, and blossom like the spring after the sleep of winter. Wounded nature shall be healed, and the effects of death removed from the earth like the darkness of night at the approach of day. All nature will be restored to peace and eternal harmony, and together dance for joy like the sunbeams which spangle the rosy morn with gold. For, *'All thy works shall*

*praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.*—Ps. cxlv. 10, 11. The glory of God will fill the earth, and the whole creation will drink a fulness of delight from the fountain of God's inexhaustible love. For, *'as truly as I live all the earth shall be filled with the glory of the Lord.'*—Num. xiv. 21.

The earth will with heavenly beauty shine and become celestial—heaven itself—a fit abode for the sacred presence of God, that the Lord with man might for ever dwell. *'And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things NEW. And he said unto me, Write, for these words are true and faithful.'*—Rev. xxi. 3-5. *'And blessed be his glorious name for ever, and let the WHOLE EARTH be filled with his glory, Amen and Amen.'*—Ps. lxxii. 19. *'The God of the WHOLE EARTH shall he be called.'*—Is. liv. 5. The earth upon which man fell shall be redeemed and become eternal. That which was lost in the first Adam will be redeemed in the second Adam, the Lord from heaven, *'for the Son of Man is come to save that which was lost. Even so, it is not the will of your Father which is in heaven that one of these little ones should perish.'*—Matt. xviii. 11, 14.

Through the disobedience of one all men became sinners, and through the obedience of ONE all men will become righteous, in the own due time of the Lord. *'By the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of*

*life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*—Rom. v. 18, 19, 21.

Thus on the earth where Death has reigned Death shall be swallowed up in victory. And, that man might lose nothing through his being overcome by Lucifer, the Lord has appointed him heir of all things with himself; '*heirs of God, and joint heirs with Christ.*'—Rom. viii. 17. '*For all things are your's, and ye are Christ's, and Christ is God's.*'—1 Cor. iii. 21, 23. Through the disobedience of Adam, man became mortal, and through the obedience of Christ man will become immortal. From the earth the mortal body came, and from the earth the immortal body will come forth; man's relationship to the earth, therefore, is eternal. The earth, upon which man was disinherited in time through Satan, shall he inherit in eternity through Christ. Upon the earth where man has walked by faith shall man walk by sight, for the pure in heart '*shall see God.*' And where ignorance has reigned '*the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*'—Is. xi. 9. Where man has suffered the loss of all things for righteousness' sake, there shall he receive a hundred-fold; and where man has been debased and despised, there shall he be honoured and exalted of God. Man dwelt upon the earth of suffering when Satan was '*the god of this world,*'—(2 Cor. iv. 4)—and man shall dwell upon the earth of felicity when the kingdoms of THIS WORLD become the kingdoms of God. And where mortality has dwelt, mixed with tears, there shall immortality dwell when tears shall be wiped from off all faces; and where time has been there shall eternity dwell, that '*they which are called might receive the promise of an eternal inheritance.*'—Heb. ix. 15. '*Wherefore we receive a kingdom which*

*cannot be moved.*—Heb. xiii. 28. *'An inheritance incorruptible and undefiled, and that fadeth not away.'*—1 Pet. i. 4. *'Wherefore God is not ashamed to be called their God, for he hath prepared for them A CITY. For they looked for a city which had foundations, whose builder and maker is God.'*—Heb. xi. 16, 10. This city Abraham, the prophets and apostles, sought and looked forward to, according to the promises of God. A city of heavenly origin, reserved for the day of righteousness, to be the capital, to ennoble and garnish the new earth with celestial splendour for ever, when God shall dwell with men. For *'I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself, that where I am ye may be also.'*—John xiv. 2, 3. *'And I will write upon him the name of my God, and the name of the city of my God, which is NEW JERUSALEM, which COMETH DOWN OUT OF HEAVEN FROM MY GOD.'*—Rev. iii. 12. *'And I, John, saw the Holy City, New Jerusalem, COMING DOWN FROM GOD OUT OF HEAVEN, prepared as a bride adorned for her husband. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, DESCENDING OUT OF HEAVEN FROM GOD. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth; and he measured the city*

*with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper : and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl ; and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it ; and the KINGS OF THE EARTH do bring their glory and honour into it. And the gates of it shall not be shut at all by day ; for there shall be no night there. And they shall bring the glory and honour of the NATIONS into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life.'—Rev. xxi. 2, 10–27. 'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations.'—Rev. xxii. 1, 2. 'There is a river the streams whereof shall make glad the city of God, the holy place of the taber-*



*nacles of the Most High.*'—Ps. xlv. 4. 'And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the CITY.'—Rev. xxii. 3-6, 14. 'Ye are come unto MOUNT SION, and unto the CITY of the living God, the heavenly Ferusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect (through the Resurrection) and to Jesus the mediator of the new covenant.'—Heb. xii. 22-24. 'And I looked, and lo a lamb stood on the MOUNT SION, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.'—Rev. xiv. 1. 'Great is the Lord and greatly to be praised in the CITY of our God, in the mountain of his holiness. Beautiful for situation, the joy of the WHOLE EARTH is MOUNT ZION . . . THE CITY of the great king.'—Ps. xlviii. 1, 2. 'Glorious things are spoken of thee, O CITY OF GOD.'—Ps. lxxxvii. 3. 'And they shall call thee the City of the Lord, the Zion of the Holy One of Israel.'—Is. lx. 14. 'And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their

eyes.'—Rev. vii. 15–17. *'And hast made us unto our God kings and priests, and we shall reign on THE EARTH.'*—Rev. v. 10. And his *'will be done in earth as it is in heaven.'*—Matt. vi. 10. *'For God is the king of ALL THE EARTH: sing ye praises with understanding.'*—Ps. xlvii. 7. *'The meek shall inherit the EARTH; and shall delight themselves in the ABUNDANCE of peace.'*—Ps. xxxvii. 11. *'And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of THIS WORLD are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.'*—Rev. xi. 15. *'And one cried unto another and said, Holy, holy, holy, is the Lord of hosts, the WHOLE EARTH is full of his glory.'*—Is. vi. 3."

[Abdi to the Angel.] 'Oh, my Lord, as I reflect upon the things thou hast spoken, my soul is melted with contrition, and poured upon the altar of Love as a sacrifice to God for the redemption and renewal of the earth, his unlimited salvation and unspeakable goodness to all flesh—the work of his hands—to whom all love and eternal praise belong.'

## CHAPTER XVII.

THE ANGEL AND ABDI LEAVE THE SPIRITUAL WORLD, AND VISIT A CELESTIAL SPHERE. ON THE RELATIONSHIP THAT EXISTS BETWEEN ANGELS AND MEN.

[Angel.] "We will now leave the spiritual world and wing our course towards yon glittering host of perfected spheres."

At this we entered the cloud, and commenced to ascend amid the blue billows of the shining heavens; and after a considerable period we glided into vivid brightness; and as we continued our course we gradually came into an illimitable ocean of resplendent glory as we drew near to a perfected world, dazzling with radiance, which continued to increase in brightness like the rising sun, until our conveyance—the golden cloud—settled upon its wondrous surface. After we had alighted from the cloud, the angel turned towards me and spake as follows:

"Abdi, my soul is filled with the flame of unspeakable joy in thus being favoured with the permission of bringing thee to behold a heaven of bliss, and our kindred in spirit dwelling therein, who have become perfect by experience on worlds before. The chain of our celestial affinity runs through this and every orb that revolves in the shining vault of infinite space, and all the intelligences dwelling therein form ONE GREAT FAMILY, for those links extend without limit through the moving system of countless spheres comprising the harmonious universe of God: and thus unite in one *great brotherhood* the spiritual race of men throughout

all worlds. God's love extends to all, He no division knows. *'By whom also he made the worlds.'*—Heb. i. 2; and *'of whom the whole family in heaven and earth is named.'*—Eph. iii. 15. Men in their mortal state, however, are not equal to angels who have immortality, but they will be when *'the spirits of just men are made perfect'* through the Resurrection. *'Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the Resurrection.'*—Luke xx. 36. *'Thou madest him (man) a little lower than the angels: thou crownedst him with glory and honour, and didst set him over the works of thy hands.'*—Heb. ii. 7. There are different degrees of angels or spiritual men who vary in power and glory according to their merit and capacity to receive. Men also will differ from each other both in intellect, power, and reward when they become spiritual men after the Resurrection. *'For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.'*—Matt. xvi. 27. *'And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.'*—Matt. xxv. 15. The angels or messengers that visited Abraham, Jacob, and many others, were themselves perfected men, who veiled their brightness in order to hold converse with men while delivering their message from God, and in so doing they have been frequently taken for mortal men. *'Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.'*—Heb. xiii. 2. *'And he lift up his eyes and looked, and, lo, three men stood by him; and when he saw them he ran to meet them from the tent door. And the men rose up from thence and looked toward Sodom; and Abraham went with them to bring them on the way.'*—Gen. xviii. 2, 16. Also Gen. xix. 10–12; xxxii. 1, 24; Acts i. 10.

Through this sacred fellowship which exists between angels and men, the heavenly messengers of love sang

for joy at the birth of the Saviour of the world, saying, '*Glory to God in the highest, and on earth peace, good will towards men.*'—Luke ii. 14. And when John would have worshipped the angel that unfolded to him the future destiny of the world, the Angel said: '*See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets.*'—Rev. xxii. 9. For the cause of this brotherhood there is rejoicing among the angels of God over every sinner that repenteth.

This connecting link of relationship between heaven and earth is clearly manifested by the host of ministering spirits sent forth from God to bless and attend the souls of men while in the flesh. '*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*'—Heb. i. 14. These spirits are those who have not yet received immortal bodies, and therefore, unperceived, they direct the thoughts of men agreeable to the mind of Him—the Spirit—some of whom listen to their still small voice of love, but sinners deaf hear not that voice divine. '*To-day if ye will hear his voice harden not your hearts, as in the provocation.*'—Heb. iii. 15. Those spiritual messengers are ever present with men, and cease not to perform their sacred duty whether their voice of revelation whispering to the soul is heeded or not, and therefore it is written, '*Grieve not the Spirit;*' and, '*Take heed that ye despise not one of these little ones; for I say unto you, that in heaven, THEIR ANGELS do always behold the face of my Father which is in heaven.*'—Matt. xviii. 10. For '*the angel of the Lord encampeth round about them that fear him, and delivereth them.*'—Ps. xxxiv. 7.

Also the Spirit of God, the Comforter and Source of Light, that dwells within and hovers round man's soul, knows all the inward thoughts, the whisperings of the soul, and is acquainted with every secret prayer; he hears and knows them all, and these when breathed in faith to God, nothing doubting, are always answered;

and this is in accordance with the immutable law of God. *'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?'*—1 Cor. iii. 16. *'And is a discerner of the thoughts and intents of the heart.'*—Heb. iv. 12. *'And all things whatsoever ye shall ask in prayer believing, ye shall receive.'*—Matt. xxi. 22.

The seven spirits of God spoken of are the seven presiding angels that look over all the earth during the seven thousand years allotted to the world in time. *'Which are the seven spirits of God, sent forth into all the earth.'*—Rev. v. 6. Also Rev. i. 4; iii. 1; iv. 5. *'But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.'*—Rev. x. 7."

[Abdi]. 'My Lord, I have gratefully listened to thy words with sweet delight; the more I understand the more love to God I feel glowing within my soul.'

## CHAPTER XVIII.

ABDI LAMENTS OVER HIS INABILITY TO WRITE  
THE VISION.

HAVING thus emerged from the golden cloud into a sea of glory, and while gazing around me upon the wondrous light, the beauty, and the grandeur of a celestial sphere in all the transcendent glory of immortal perfection, my soul sank in despair as the thought flashed o'er me of writing the vision glowing before me. And being overwhelmed with amazement I was led to exclaim, 'My Lord, who are able for these things? What grandeur! What diversity of enchanting scenes that surround us on every hand! What an endless festival for thought and sight to dwell upon! What an indescribable home of bliss for the righteous to bask in through a never-ending day! Well might it be written in the Sacred Book of Truth that "*eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.*"—I Cor. ii. 9. Oh, that I had the language of heaven, and the inspired mind of a recording angel, then I might paint the scene in a small degree; as it is, at the thought of the task the mind turns giddy, the hand falters, and the pen trembles, so surpassingly delicate, sublime, and glorious is the orb of bliss we stand upon! Ye angelic host from flaming orbs draw near, and breathe on me the vivid flame of deity, assist me thus to write. Had I the angel's mind or seraph's piercing eye, I would ask no more; but with man's hand and human mind, earthly language, and only dim figures

of a fallen world, who can conceive to write on heavenly things ?

Since my celestial spirit flew,  
And left its clay behind  
To soar with power on wings of might  
And mix with things divine—

Lend ye to me the angel's mind,  
Inspired with power to write  
The heavenly vision, more than grand,  
That's now before my sight.

Unaided, how can I this sacred work perform ? for if I were to compare the weak things of earth in order to illustrate the sublimities of high perfected heaven, comparison would blush, and immediately sink into shade ; therefore, if I am permitted thus to write, I must confine my illustrations to the earth. Had I heavenly ideas, and could clothe them with the perfected language of heaven, and use heavenly metaphors by way of illustration, I might then cause this delightful vision to bear upon the mind with some effect ; as it is, who can be sufficiently profound in thought, or lavish with words of beauty and force, to convey but a feeble outline of these blissful scenes of heaven ? So great is the glory of the sight that while I gaze with wonder upon its sublimity, and the leaping thought enters me with tempting desire to delineate the things of eternal perfection, my soul staggers within at its immensity. Alas, no mortal can this heavenly task perform !

[Angel] “Thou hast truly spoken ; for who among ANGELS can paint with words the effulgent glory of unnumbered suns, the worlds of bliss, as they with heavenly glow reflect on one another in their course ? or count the riches that exist therein as they on gliding wing swim in the bosom of eternity ? or who can even number the worlds themselves ? the perfected works of God ? or comprehend the vastness of



those circles in which they move, God's infinite chamber in which His works reside? or the greatness of that period which gave them birth, eternity itself a past without beginning, a future without end, an everlasting present of duration, circle complete, where ages countless, all, are lost, mother of endless periods? Or what thought itself of highest angel offspring of the loftiest mind, unchained in research, and borne on imagination's fleetest wing mid heights and depths, could even tell the names, or visit half the shining suns that spangle God's infinitude with eternal fire, but what would faint at telling numbers infinite, and in despair relinquish the task a thousandth part to tell—then weary thought would from the maze back to the soul return, exhausted and dismayed through long travelling the infinite sea, ignorant still, and leave their numbers and their history unknown—except the Lord himself this knowledge should reveal? Nevertheless, fear not, for thy thoughts are known by me without words. Mortals for whom thou wishest to write cannot comprehend immortality, nor can imperfection comprehend perfection. Neither can the glory of the perfected spheres be understood by being compared with the unperfected earth. These things, and the glory thereof, can only be realised as the soul is prepared to receive them when clothed with immortality. However, thou art permitted to write the vision in the language of earth, which knowledge will be equal to the conception of men—let this suffice—be content—ask no more.”

At this I felt relief, and my soul was comforted.

## CHAPTER XIX.

## ON THE HEAVENLY WORLD.

AT this instant a company of shining angels, the bosom friends of Veranthus, met us, and continued with us during the whole of my stay. After sweetly greeting, and fond embrace, they said, in gentle, loving accent: "Welcome, friend and brother; we hail thee with delight at thy return; likewise thy friend, our brother, we are equally glad to see. New friend from earth with us in our celestial home at ease, be free; we no strangers are, but brethren, children of one parent—God himself. Turn ye aside and come with us to yon replenished bower, and there refresh yourselves with nectar newly pressed from clusters bright—the gold and purple grape; of this drink deep, and feast in full on rich ambrosial fruits—the meat of heaven."

To this the Angel my conductor, in reply, said: "Brethren beloved, with heart o'erflowing with gratitude for your proffered blessings, receive my thanks; your bounties we accept; your steps we'll follow, as ye have said; lead ye the way."

The bower soon we reached, a spacious arcade of sweet, embroidered blossoms surrounded with delights. All entered and sat at ease, on blissful seats reclining; before us was spread a rich repast of unnumbered dainty fruits and wines the best; o'er which all lingering, sat with great delight—a feast indeed. "*Man did eat angel's food; he sent them meat to the full.*"—Ps. lxxviii. 25.

While the angels were sweetly conversing, I gazed

around me on the wondrous scenes of Heaven with ravishing delight, as they outspread before my view. The atmosphere which encircled this orb of bliss was delicately tinged with golden, blue, and purple shades ; to which for beauty, richness, and glory there is no comparison. The air itself was pure spirit, ever reviving, imparting unchanging life to all, and being richly fraught with light, and so exceedingly rarefied that space was no barrier to the sight, for a thousand furlongs had not the appearance of one on the terrestrial world. Above, in the vast expanse, glittering in the pleasing distance around, were fibrous light-winged clouds of gold and roseate hues, beautifully interspersed amid the gilded skies—gently floating as if borne on the breath of zephyrs through the gorgeous firmament of dazzling splendour, illumed with the effulgent beams of ten thousand shining suns.

There was no night there—for those suns shone on suns in order in their circles, mixing their rays with each other with delightful effect, for each orb appeared to be sevenfold brighter than the sun which illumes the earth. "*And there shall be no night there.*"—Rev. xxii. 5. The sacred and elastic dust had the appearance of powdered glass and various metals mingled together, which glittered and sparkled delightfully, reflecting a diversity of pleasing colours like an ocean of molten pearls and fire united. "*And I saw as it were a sea of glass mingled with fire.*"—Rev. xv. 2.

From this mysterious soil heavenly trees, shrubs, and flowers were growing in rich profusion and of endless variety. Among these were giant trees of various kinds, decked in richest vernal robes of largely spreading foliage, mixed with gorgeous flowers and massive fruits of different colours. Their lofty heads were towering amid the heavens in majestic splendour, apparently measuring more than a thousand cubits high.

I noticed in our onward walks, as we left the bower, that those giant trees were interspersed in every direction, and upon their extended trunks reclined twining shrubs and climbing roses, interlaced as they grew between chains of dazzling crystals of various hues, which were extended from tree to tree into loops of graceful network, from which dangled those delightful vines and massive flowers, falling and spreading into myriads of fantastic shapes, sprinkling beneath with mystic shadows—reflecting from the crystals and flowers—resembling gold and silver butterflies and other objects, which appeared to dance with life as they moved with the gentle breeze. The minor trees were all equally delightful and perfect, though varying in form according to their species. Their rich foliage and flowers were by their heavenly nature all diversified—their fruits were transparent and pleasingly beautiful to behold, both for their mystic forms and variety of delicate hues; and every tree was bending with its delicious weight. I inquired, and was informed that those trees were eternal, and never cease to yield their monthly fruit.—Rev. xxii. 2.

As we continued our heavenly course I saw that the face of the orb was equally dotted with stately mansions, each surrounded with a carpet of leafy gold, mixed with mosses of the richest verdure and scent; from which gracefully arose unnumbered clumps of starry flowers and gorgeous amaranths, tastefully interspersed between groups of blooming shrubs, all of delightful colours, blushing with beauty with their transparent foliage, gently fluttering like seas of dividing waves of shifting hues, among delicate fruits and trembling flowers, dripping with perfumes. This blissful scene was relieved by countless spacious serpentine walks, paved with precious stones, which wound their mazy course around the palaces, then, subdividing, led in different directions through

blooming groves, round azure mounds, mid undulating vales and twining romantic pleasure grounds of the most transcendent nature. On the right and left, and in the distance, those scenes were also pleasingly relieved, and diversified with every kind of beautiful and delicate statuary and massively rich ornaments, elevated upon pedestals of gold, emerging from between the shrubs and trees. There were also gently rising hills, partially o'erspread with minor trees of various trembling leaves, interspread with fadeless flowers differing in colour, and streaming with fragrance. Among these were grottoes of dazzling ore, intermixed with precious stones of delightful tints and shades; upon their cragged sides dangled and twined dwarf transparent vines of slender texture, of silver and purple leaf. And scattered along the sides of those declivities, near the summit of the rising hills, were ornamental bowers of exquisite beauty, and temptingly inviting to behold; each was thatched with a variety of those immortal roses and other twining shrubs, blooming with rarest flowers of fantastic shape, blossom blending with blossom, into one undivided mass of loveliness. Near each palace arose unnumbered dancing fountains, situated at a pleasing distance from each other, among the wondrous scenes—pouring their limpid streams on high, amid the upper deep, which continued falling and spreading into myriads of different shapes, spreading circles around, one falling upon another in mystic beauty, sprinkling with vapours the blooming flowers, and robed them in crystals and halos of glittering pearl. Meantime, high above the fountains, were hovering crescent rainbows of shifting colours and tints reflecting delicate hues and shades—floating veils of beauty—like gliding breath of fire amid the air serene. Among those glorious scenes were angels sporting without number. Many were promenading around their *mansions*; others were preparing for banquets within,

while othersome were returning with luscious bunches of the choicest fruits. Some were in little groups beneath the trees, fondly strolling together, and sweetly conversing with friends. Others were singing with harmony ineffable within those delightful bowers. Some were gathering the purple and yellow grapes for wines. Numbers were dancing in mystic circles beneath the giant trees. And many were walking hand in hand in the distance towards the lakes and purple groves. Without a care, all were supremely happy, and gave God the praise.

## CHAPTER XX.

## ON THE CELESTIAL CITY.

IN the midst of the orb is the holy mountain, which rose in gradual ascent to the lofty height of twenty-four thousand cubits ; and upon this mountain is o'er-spread the Holy City—the capital of Heaven. "*For he hath prepared for them a city.*"—Heb. xi. 16. Upon the summit thereof stood the mansion of mansions, the sanctum sanctorum of the Lord, in all the wondrous sublimity, splendour, and glory of celestial perfection. The seat in height and magnitude was gigantic, and in form a perfect circle, proportionate in all its parts, adorned with ten thousand dazzling spires, composed of diamonds, with richest beauty interblent. The whole structure was one sparkling adamant, faced and cut into myriads of different figures, and the lines of tracery themselves were fretted o'er with rarest fruits and flowers. This heavenly palace was relieved in appearance by delightful doors innumerable, formed of massive pearls, carbuncles, emeralds, and every kind of celestial jewel. The windows were extensive circles of clearest crystals set in cases of rarest gems of various hues, and the doors and windows were cemented to the adamant with purest gold ; and many steps of dazzling jasper entwined the mansion round about as with a streaming wreath of light twinkling like sunbeams on the snow. The whole was so shining and luciferous that it resembled a mine of gorgeous gems, and the lustre of itself was as one eternal blaze of fire. Besides, it was crowned with a hovering halo of that *extreme* essence of effulgent brightness upon which no

eye unveiled could gaze, and compared with this all heavenly glory fades and vanishes away. "*In my Father's house are many mansions.*"—John xiv. 2. "*This is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.*"—Ps. lxxviii. 16. But "*who shall ascend into the hill of the Lord? Or who shall stand in his holy place?*"—Ps. xxiv. 3. Surrounding the palace was a garden of ineffable loveliness, with delectable trees, bowers, birds, fountains, and countless scenes of bliss, teeming with wondrous beauty, and ever increasing with renewed delights. From the golden lawn arose innumerable ornamental clumps of extremely delicate flowers, resembling living fire, and their pellucid petals were of every beautiful hue and shade, with emerald foliage of shivering texture; all were displaying their lavish diversity of charming colours, spreading their silken folds powdered with dancing sweets, exhaling delicious perfumes and fragranee which arose into clouds of incense, and were mystically dispersed into the beaming lap of heaven. Among these, in delightful groups, were unnumbered amaranthine shrubs of slender spotted leaf, blooming with massive flowers of every pleasing hue, a thousand times softer to look upon than the crimson blush of eve. Others of those wondrous shrubs were sprinkled with rarest flowers of shifting colours, effulgent as clusters of sunbeams, yet softer than the hues of rainbows—resembling multitudes of living things, which fluttered around as with active life, nimble as humming birds, or dancing butterflies, and were diving up and down far above the plants, suspended from long invisible threads. And thus I saw heavenly things and scenes without number, which can never be described. The garden itself for richness and beauty was as one delightful sea of diversified foliage, blossoms and tints, all transparent and dazzling to behold. "*Thou wast upon the holy mountain of God; thou hast walked up*



*and down in the midst of the stones of fire.*"—Ez. xxviii. 14. And as we paced the spreading sapphire walks, edged with ornamental gold, all twinkling as if sprinkled with stars, and as I gazed upon the grandeur and unsullied magnificence around, I became overwhelmed with amazement; for as we advanced the scenes continued to increase in splendour. "*The stones of it are the place of sapphires, and it hath dust of gold.*"—Job xxviii. 6. Here grew the parent trees of Love, of Knowledge, and of Life. The silver tree of Love rose high in spiral form, and though slender was sweetly delicate to look upon, with nectar dripping from its luciferous fruit, with crystal flowers and fringy foliage, all wondrous fair, resembling flakes of trembling snow, flowers and balls of fire, mixed together. The fair mystic fruit in plenty grew for all, whose nature was, that whosoever eats thereof should ever abide in love, without discord without end. "*This is my commandment, that ye love one another as I have loved you.*"—John xv. 12. The tree of Knowledge, as with spreading wings proudly waved its towering head aloft, inviting all to come beneath its umber shade and taste its fruit divine, inspiring with knowledge all that eat thereof, that none might ignorance plead as God ordained. "*The Lord by wisdom hath founded the earth, by understanding hath he established the heavens. Happy is the man that findeth wisdom and the man that getteth understanding.*"—Prov. iii. 19, 13. Near these grew the glorious tree of Life, whose golden fruit all dazzling fair was as transparent as the heavenly light, and its vivid distilling odours no mortal can describe. The fruit itself was life, all virtue, how divine, ever breathing those balmy vapours of delight. The leaves were large, clear, and exquisitely delicate, spreading into graceful circles resembling fans, each lower leaf extending to the mazy soil. Ambrosia dropped from every blossom sweet, and beauty im-

pearled each gorgeous scented leaf, fed on heavenly dews and vivid sunbeams clear, painted with mystic breath, oh, how divinely fair! the tree in nature was eternal and yielded its fruit every month, according to the periods of heaven. "*And yielded her fruit every month.*"—Rev. xxii. 2. And every tree, and shrub, and flower draws to itself its native spiritual elements, and feeds thereon for ever.

At a short distance from the palace was a spotless, snow-white throne, high and lifted up, and above it rested a golden cloud filled with dazzling radiance as a canopy of glory. Near the throne was the circular fountain of the waters of Life, clear as crystal, which arose and spread into beauteous shapes amid the heavens, a thousand cubits high, around the arched scope of spreading silver wave softly floated clouds of fume and dancing sprays delightfully glittering like leaping waves of delicate fire. "*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*"—Rev. xxii. 1. Over the limpid dome of gilded vapour arose a gorgeous trembling rainbow, emblem of mercy, shifting and mixing its painted shadows among the rays of many suns, extremely beautiful. "*And there was a rainbow round about the throne, in sight like unto an emerald.*"—Rev. iv. 3. The palace was surrounded by myriads of other blissful mansions in all their heavenly glory, every palace being situated at a convenient distance from each other upon the holy hill. The city with its lofty glittering towers, shining columns, and sparkling spires, arose like a forest of gold mixed with precious stones, emitting beams of radiance, with transparent walls, gates of pearl, and streets of purest gold; the whole was wondrous in beauty, gorgeous in ornament, grand and surpassingly sublime to look upon. "*And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city*

*were garnished with all manner of precious stones. The first foundation was jasper, the second sapphire, the third a chalcedony, and the fourth an emerald. And the twelve gates were twelve pearls, and the street of the city was pure gold as it were transparent glass."*

—Rev. xxi. 18, 19, 21. A city of princes and princesses—the nobles of heaven—the archangelic host who had arisen to that zenith of bliss by walking in the footsteps of God. Effusions of grace fluttered around them on wings of delight, as they sweetly conversed. And while I gazed upon them with pleasing wonder, and my eyes feasted upon their imperishable beauty, my soul was filled with the felicity of their endearing charms.

At this the Angel, my conductor, turned towards me and said, "These are the regions of undisturbed tranquillity, where life eternal ever blooms, and never fades—day without night—infinite. This is the abode of the righteous, and the reward of the upright; and these are the promised mansions which the Lord has prepared for them that love Him; and this is the city whose builder and maker is God." '*A city which hath foundations, whose builder and maker is God.*'—Heb. xi. 10."

## CHAPTER XXI.

ON THE STREAMS OF THE WATERS OF LIFE.  
THE ANIMALS, ETC.

THE waters of Life, which flowed from the great fountain, entwined the city round about in circular form, from the summit of the Mount to the bottom thereof. From the city the waters became divided into many streams, which wound their mazy course in different directions throughout the orb of bliss. From the holy hill those fair mirrored streams shone in the pleasing distance like circles of pearl, or serpentine ribbons of silver, as they flowed around the flowery dells, and twined about the picturesque scenery. No words could express the grandeur and beauty of the roseate heavens, the sun bespangled scene above, nor explain the wonders of the spreading scenes beneath.

On leaving the city we entered the ornamental walks, and strayed by the silver waters beneath deep impendent shades of lofty arboreous trees and twining shrubs, o'erspread with orange and snowy flowers, and variegated blossoms of delicate variety without end. We next entered an embroidered bower of roses, moistened with odours, to view the distant waters, for rest and sweet repast. As I sat conversing with the angels on the blissful beauty of the spreading vales, dulcet strains of celestial music were wafted from the city, borne on the gentle breeze, and filled the trembling heavens with emotions of delight—such harmony—enough to melt the soul. The music played, the angels sang, and their silver voice of love divine

poured out ten thousand charms. Here we tarried mid bliss unsullied ; oh, could I but for ever feast on such delights !

As we continued our course the streams increased in width, the banks were sprinkled with fairest lilies and creeping flowers of unfading beauty, interspersed with dwarf roses and richly scented gold and silver moss. From the tall trees dangled the heavenly honeysuckle, and other climbing shrubs without number, in all their native perfection. And scattered around among the various scenes were circling clumps of spreading trees laden with luscious fruits ; among these were the scarlet peach, the ruddy nectarine, the purple fig, the amber orange and plum, the golden drop, and other various kinds—all clustering, hung on every bending bough. The trees of life were also here, whose fruit divine perfumed the heavens with odours of delight. *"And on either side of the river was there the tree of life."*—Rev. xxii. 2. *"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed ; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary : and the fruit thereof shall be for meat, and the leaf thereof for medicine."*—Ez. xlvii. 12.

From the edge of the bank, near the trees of life, grew spreading vines of singular appearance pendently hanging o'er, and squatting upon the waters with massive flowers richly robed in hues of peculiar beauty. Each flower was transparent, and twinkled like the stars, emitting streams of variegated light, which reflected on the waters circles of delightful shadows resembling wreaths of sparkling fire—so that the water and fire appeared to dwell together without disturbance, so exquisitely beautiful and luciferous was the sight. From the flower of each delicately bending stalk spontaneously dripped honey and rich

perfumes, by which the waters of life were deliciously enriched through their sweets and fragrance, as they inclined their dewy lips to kiss the trembling waters. Those streams were also beautifully dotted with various kinds of immortal fowl, lightly swimming on the surface like floating balloons. Some were o'er-spread with gilt and purple hues, others with snow and shades of fire, and different colours—shifting as they moved—reflecting on the ripples of the mirrored streams, as if sprinkled with a shower of jewels. The waters were also embellished with floating islands of grotesque beauty, upon which were rising mounds and spires of cragged rock of various colours mixed with shining ores; others with rocks of different kinds, and of fantastic shapes, with windows of open work like a honeycomb; each was partially covered with twining flowers, and curious dangling shrubs, and mosses with yellow, silver, and purple ferns. Upon those sprays and pinnacles green, blue, and golden warblers perched; rode, and sang sweet notes, which enchanted the waters with melodies of delight.

As we still continued our course I beheld other feathered tribes, differing in size from the smallest humming bee to the largest ostrich. Some had golden bills, tasseled heads, and purple wings, tinged as with fire, and tails like spreading fans of pearl. Others were overspread with metallic lustre and glittering shades; others were decked in sparkling crimson robes; and others, again, were mantled in various floriferous hues. Many were of diversified colours and of the deepest dye, with slender wings of silver exquisitely beautiful. Others were spotted with the brightest tints, as if they had been sprinkled with living sunbeams, with projecting plumes upon their heads in form and colour like circling rainbows, with flowing tails of prodigious length resembling streams of fire. Numbers of those pleasing creatures were soaring on high amid the empyrean, and filled

the lofty heavens with sweetest lays of distant music. Other warbling tribes were gliding from waving spray to spray, from the lofty height of giant trees, pouring forth their sacred songs. Also there were various other tribes of the parrot kind with downy plumage, covered with gilt, blooming tints and gold, swinging on the chains of crystal as they extended from tree to tree; some were darting in and out among the fantastic shrubs, waltzing in different figures, fanning fragrance from the clustering fruits and amaranths, as they hovered o'er them with their dancing pinions. There were also exuberant tribes of gauzy-winged, glossy, and tinsel insects of every dazzling colour, tint, and shade, and delightful giant butterflies, glittering as if dipped in ether and powdered with fiery down. Some had crimson bodies, gilded legs, crested heads, and freckled horns—fluttering and prancing among the flowers; feasting on ambrosia mid the fragrant breath of shrubs, sniffing the odoriferous nectar from the opening mouths of dewy blossoms, and gliding from feast to feast.

And I noticed in our onward course that the face of heaven was sprinkled with tribes of quadruped animals, all of which were harmless and loving in their nature, and pleasingly beautiful to look upon. The leopard, the lion, and the lamb, in love fondly dwelt together, licked and kissed each other, skipped, rolled, and twined round one another as kittens play (Is. xi. 6). And as the angels strayed hand in hand together, those loving creatures bounded forth to greet them, bowed in honour to them as their superiors, and fondly kissed their dainty hands and rosy fingers, and then retired gracefully to the shades.

Thus the glorious heaven was spangled with beings infinite, all differing in form and beauty, according to their tribes, which increased the scenes of loveliness to the highest degree of grandeur and perfection. All were endued with wisdom agreeable to their nature

and capacity to enjoy by the liberal hand of Him who created all things for happiness and His own eternal glory. And all were fully capable of understanding and of being understood by the language given to them of God. "*And the four beasts said, Amen.*"—Rev. v. 14. For "*Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created ALL THINGS, and for thy pleasure they are and were created.*"—Rev. iv. 11 ; also Acts x. 10-16.



## CHAPTER XXII.

## ON THE PURPLE GROVES AND LAKES.

AFTER this, for pleasure and consultation, we tarried near a crystal spring of bubbling waters, partially shaded by the heavenly arbor-vitæ, with its tangled foliage ever green, sweet emblem of eternal life. We next entered a lofty circular bower thickly spread with scented foliage and fairest flowers, dripping with perfumes, beneath the pleasing shades, upon a vernal mound. From the opening windows looking into the delightful distance were outspread the fair scenes of heaven—the delectable plains—the shining hills—the enamelled valleys—the sparkling mansions—the reflecting streams and shady groves. Before us, was spread a dainty feast of nectarous wines, and richest ambrosial meat, the bread of heaven. “*And satisfied them with the bread of heaven.*”—Ps. cv. 40. “*But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.*”—Matt. xxvi. 29.

After the banquet, some sweetly conversed, others sang with melodious cadence, soft as the breath of zephyrs; and others played on lutes and harps of gold in harmony, to the glory of God, till the vaulted heavens with echoes rang delight. After long tarrying mid those alluring pleasures we left for the Silver Lakes which lay in the distance beyond the Purple Groves.

I also noticed that countless numbers of other angels in pleasing groups—each with his bosom friend—were wending their course in the same direction

as ourselves. On our way we passed through sweetly scented groves of delicate palm, olive, silver acacia, and golden camellias in all their beauteous splendour, with waving foliage and humid blossoms, soft as the angel's blush, each flower partially opening to release the incense of its balmy breath, which floated around and filled the groves with odours of delight.

As we continued our heavenly course we passed over effulgent hills, sprinkled with pleasing animals, and dotted with beds of spice, abaca, aloes, and balm, mixed with impending trees of green and amber shades. From the hills we wandered through sweetest valleys, and emerald meads surrounded with twining streams fantastic isles and falling waters, and ever-varying scenes of fairest beauty. We next entered the dazzling purple groves amid the trembling shades of those wondrous trees which encircle the gardens of God—blessed regions of unmixed delight—vale of eternal bliss—of twining walks—flowery lawns—luscious fruits—effulgent temples—scented bowers of all hues—and fairest shades—grottos and caves of love, where sweetest odours and softest music ever greet. Thus beguiled we wandered forth mid golden fountains, o'erflowing with trembling nectar from their brim; which ran in lucid streams, and danced o'er crystal rocks and jewelled sands—whose slooping banks of cragged beauty were damasked with humid flowers and richest shrubs of every varying hue, laden with perfumes, their exhalations uniting as they float distilled into one harmonious odour, and scattered an atmosphere of immortal life. This ambient air, so rich, so fair with pleasing motion, all things fanned with gentle wings of love.

As we continued our walks we came to delightful groups of tall spreading cedars, and banana trees of deepest colours, exceedingly beautiful; these were the coverts of the heavenly warblers, from whence they soared aloft with enchanting song, scattering fumes

and fragrance on their spreading wings. Those trees were encircled with ornamental couches for angels to recline in blissful ease to listen to sweetest music, and view the sports around. Here all was bliss and perfect happiness—ever increasing—and unnumbered thousands of angels were diverting themselves with the innocent pleasures of heaven. As we paced the shining walks they onward led beneath deep impending shades of thickly-woven arborets, mid scented flowers and fruits. On looking through those Arcadian walks into the distant scenes which lay outstretched before our view, arose gentle hills of beauty sparkling with effulgence like the fiery dust of broken suns, dotted with pleasing groups of angels. Some of the hills were partially shaded by tall silver firs of fine, delicate, fringy leaf, whose lofty heads in towering height appeared to touch the skirts of the rosy clouds which hovered o'er them as a gorgeous canopy. On emerging from those delightful shades we suddenly came upon the rich borders of the spreading crystal lakes, which opened to our view, so fair, so lovely to behold, all placid as the eternal morn. Those limpid waters extended widely around, and as with breathing life, they all in gentle beauty moved. Upon their flowing bosom floated the heavenly swan with proud, arched neck, painted wing, and breast of shining down. Other swimming tribes were decked in brightest plumes of flowery hues, sailing swiftly on, rowing with their polished feet. Some were clad in scarlet and deepest blue, with fluttering wings extended, as if skimming the surface of the lakes. Others were covered with rainbow eyes and spots of gold; and with pleasing, agile motion, trod the waters with delight. Others, again, were of that glowing beauty, all dazzling to behold, resembling balls of living fire, rolling swiftly o'er the bending fluid, and sometimes leaping high into the air, then diving deep *into the crystal stream*, and gliding through the

crooked waves beneath. Numbers of those delightful creatures were squatting on the embroidered borders of the lakes, or dancing and playing around. The rising banks encircling the lakes were sprinkled with delicate shrubs of rarest beauty, o'erspread with pellucid blossoms, from which honey and dew-drops clustering hung on every flower, and sweetest fumes were scattered around among the shades. Upon the margin of the lakes, and bending o'er the streams, were groups of tall luciferous trees, pleasingly scattered, spread o'er with delicate gauzy foliage, exceedingly shining, each leaf was divided into many parts by joints, and mixed with largely-spreading flowers of verdant gilt and lucent shades of fire; the bending sprays, the leaves and flowers, all trembling together in continual motion, were exceedingly dazzling. Around their massive trunks the gold and silver ivy clasping twined, and purple vines climbed high with dangling flowers and clustering berries rich, while pleasing shadows fell on shade sublime, adding more beauty to those luminous trees. Among those heavenly scenes were tranquil seats of scented moss, with rosy roofs embowered invitingly lovely, and whose fragrant breath borne on the wings of dew embalmed the air. Here the angels met with many friends whom they had known before, all joyful and delighted; with greeting and sweet conversation we entered one of those fantastic shades of bliss, elevated upon a rising hill of gold; meanwhile, a resplendent cloud, filled with delicious odours, hovered o'er and settled on the bower. From this fair spot I viewed the distant mansions, rivers, lakes, and groves—the flowers and fruits, the birds and quadrupeds, all of ravishing beauty, wondrous fair; and while gazing I stood amazed, fixed and lost in ecstasy. Amid those transcendent scenes which surrounded us in pleasing circles, moved unnumbered beings—the children of light—offspring of the love of God. Those gentle

god-like forms were endowed with every grace, sweet charm and fascination that high heaven could bestow with her potent hand. Souls perfected, and blessed of God with minds of forming power, creating new thoughts of wisdom, and ever flowing like the spring of life. All were in the full bloomed beauty of ripened years, never to fade, with faces fairer than celestial roses newly born—soft as the blush of heaven, divinely fair. In mystic union all were united in the bonds of love, the male with female, and with caresses and fond embrace they met, and on each other pressed their distilling lips, divine with the warm breath of love, sweet as the scented dews of heaven. "*Neither is the man without the woman, neither the woman without the man, in the Lord.*"—1 Cor. xi. 11. Surrounded with endless pleasures, the days of heaven were spent by them in bliss together, with God, with Jesus, the Holy Spirit, and unchanging friends in perfect union. Some were conversing on the discoveries of the ancient past, on things present, and on things to come—each new discovery producing fresh delight. With feast and music, holy mirth, dance and song, all were made supremely happy ; and God himself at all times rejoicing in their joy—joys prepared of God, which none but immortals know or can conceive.

## CHAPTER XXIII.

## ON THE CELESTIAL MANSIONS.

THE sublimity of those Elysian scenes was increased by countless numbers of stately mansions, all of surpassing magnificence. Each palace was elevated upon a gradual rising mound of commanding height and of picturesque beauty, surrounded by those scenes before described, and all were situated at a pleasing and convenient distance from each other throughout the heavenly world.

We, being invited by our angel friends, drew near to one of their blissful abodes. The mansion was of a quadrate form, and each front measured about two furlongs, and the height was in proportion to the breadth. The materials of which the heavenly structure was composed presented the appearance of a brilliant mass of shining ore mixed with precious stones invisibly cemented together. The exterior of each front was superbly embellished with ornamental work, interspersed with graceful statuary of the most beautiful and perfect nature, with columns and towers richly diversified with projecting blocks of transparent stones of different colours, faced and polished, and embossed with different figures. The lower storey was encircled with a delightful verandah of fantastic open work of rich and curious make, over which dangling climbed luxurious vines of gold, silver, and verdant foliage, mixed with trembling flowers of orange, blue, and crimson hues, streaming with aromatic incense, entwining the portico as with a wreath of chains. The verandah was supported by many delicate pillars of

crystal stone, beautifully stained with blue, vermilion, and other shades, which ran in mystic lines and angles through the whole. The top of the lofty mansion was as a grove of ornamental spires, sparkling, massive, and imposingly grand. And as the suns from the upper deep poured forth their dazzling beams among the towers, the reflections and moving shadows spread, producing that pleasing variety of modulated light and shade so delightful to behold. The edifice was surrounded by flights of graceful steps composed of agates and sapphires, which led the way to each majestic entrance. "*Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires; and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones.*"—Is. liv. 11, 12.

We were now escorted to the interior of the angelic abode, the apartments of which were lofty, spacious, ornamental, and exceedingly glorious beyond degree. Each apartment was furnished with luxurious elegance; the incomparable furniture was composed of crystals of various hues, wrought into useful and beauteous shapes, inset and adorned with flowers of gold of every conceivable form and beauty which bloom in the wide expanse of the orbs of light. The drinking vessels, and all the vessels of use in those apartments, were formed of molten jewels, and made into fantastic shapes of matchless beauty, all differing in colour and lustre according to the sparkling hues of each jewel. The furniture, vessels and ornaments, reflecting one upon another, produced unnumbered brilliant hues, scattering gold and various shadows of beauty. The spotless hangings flowed with majestic splendour from each lofty crystal casement, fairer than the newly-fallen snow. Some were embossed with spangles, formed into lilies, composed of twinkling diamonds, others of different jewels all softly trembling *amid the exceeding light*. There were also other

glorious things innumerable, all of exceeding richness and of surpassing splendour.

We next entered the magnificent entertainment-room—the spotless hall of bliss—the temple of the palace. The length of this sacred apartment extended from wing to wing ; and the height and breadth were in proportion to the length. The walls were o’er-spread with burnished gold chased with flowers, and the ceiling was illumined with the dazzling splendour of unnumbered kinds of massive jewels set in caskets of pearls, and arranged into beauteous figures of fantastic shapes, so that the archy-dome glowed with sparkling lustre, spreading rays like a canopy of different suns. The edge was encircled by an ornamental cornice of molten jewels, and formed into cherubims, birds, giant butterflies, and other delightful objects, all reflecting delicate hues and various shades beaming with glory like a living wreath of fire. On either side of the hall was a row of trees resembling the heavenly olive, palm, pomegranate, the vine, and others ; each was slightly embedded and spread out upon the walls of gold ; partly projecting, they appeared to grow out of the pedestals upon which they stood, and, with extended boughs, reached to the edge of the effulgent cornice. Their trunks and stems were of ethereal blue, their foliage was composed of emeralds, and their fruits of other jewels suspended on stalks of gold, each jewel differing in colour according to the fruit it represented, transparent, glittering with hues exceedingly beautiful. Upon the rising branches were pleasingly scattered a variety of delicate birds, some with six wings and circular spreading tails with rising plumes upon their heads of archlike figure, each formed of a different jewel, and so arranged that one shadow fell and reflected upon another, and mixing together their clustering shades, they dazzled like the sunbeams or hovering flames of fire.

The ample space on the walls between the trees was



tastefully filled with elegant and graceful statuary resembling the chief princes of the ancient past—the sons of God—who, during their probation, were faithful over a few things and therefore are they now made rulers over many things in the orbs of bliss. “*Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord.*”—Matt. xxv. 21. “*And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And I will give him the morning star.*”—Rev. ii. 26, 28. These statues stand in the temple as pillars of renown, that their names may be had in everlasting remembrance. “*Him that overcometh will I make a pillar in the temple of my God.*”—Rev. iii. 12. “*The righteous shall be in everlasting remembrance.*”—Ps. cxii. 6. The burnished wall of gold between the figures acting as a mirror gave to all things a twofold appearance and produced a delightful effect. The wide and extended floor was superbly o’erspread with ornamental tapestry formed of heavenly fabrics of an exquisite nature and richly festooned with circles of embossed flowers of pellucid brightness and of gorgeous beauty. Around this spacious hall, in an elliptical form, stood numerous thrones of jasper and sapphire, studded with sardonyxes, beryls, and other precious stones, sparkling with radiance, one jewel throne reflecting brilliant hues upon another, mixing their variegated shadows and dancing beams around like coloured stars of fire. The steps leading to those elevated thrones were of other jewels engraved with flowers, which relieved them in appearance, and added beauty and grandeur to their magnificence. Upon the chief thrones sat the King and Queen of the mansion in all their wondrous glory, attended by many friends mid bliss unutterable; and all being conscious of what they possessed, gave God the praise. At the eastern compartment stood a golden altar elevated

upon massive blocks of fiery topaz, from which issued holy odoriferous incense, which filled the glorious mansion with the richest exhilarating perfumes; for this vapour of life was a thousand times sweeter than the breath of roses—being the essence itself—the melted fragrance distilled from the unnumbered balmy flowers of heaven. “*All thy garments smell of myrrh and aloes and cassia; out of the ivory palaces whereby they have made thee glad.*”—Ps. xlv. 8. We next entered the chamber of science—the archives, and saw the records of the generations of the worlds, written by the angels—the scribes—in the language of heaven, revealing the history of the ancient past with the names of the chief princes of the worlds, such as Michael, Gabriel, and others, who rule under the Lord. The palace, as a whole, was sublime and transcendently beautiful and glorious beyond every degree of comparison in all its departments.

## CHAPTER XXIV.

## ON THE WORSHIP OF GOD.

FROM the palace we continued our course with the angels, who now rode in chariots, and advanced swiftly towards the capital—the Celestial City. Having reached the city, and on approaching the summit of the Holy Mountain, my attention was arrested by a grand concourse of innumerable chariots moving in the distance from every direction, and wending their course towards the city for the worship of the Lord—the King of Kings. Each carriage was ample and commodious; the body was composed of white dazzling crystal, and formed after the similitude of an ornamental shell of a beauteous and fantastic kind, and deeply engraven with flowers and figures inlet with gold; and the space between the figures was sprinkled with spangles of various jewels radiant with lustre; each had four windows encircled by wreaths of emeralds, and the canopy was as a mystic net of diamonds—one flashing upon another, all tintured with gilt and fiery shades. The body of the structure sat upon a circle of springs, and was borne forward upon six wheels of sparkling topaz, spinning upon axles of gold—the whole a blaze of splendour. Each chariot was drawn by three pairs of celestial coursers harnessed with flowery bands of gold studded with pearls—fiery palfries of snowy whiteness, whose speed was as the flying of birds for swiftness, yet at a touch of slender silver cords were stayed at will. “*And behold the mountain was full of horses and chariots of fire round about Elisha.*”—2 Kings vi. 17. “*There appeared a chariot of fire, and horses of fire . . . and*

*Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried . . . The chariot of Israel, and the horsemen thereof.*"—2 Kings ii. 11, 12. "*The chariots of God are twenty thousand, even thousands of angels : the Lord is among them, as in Sinai, in the holy place.*"—Ps. lxxviii. 17.

Thus the brilliant concourse drew near with majestic splendour, rank following rank innumerable, attended with illustrious cavaliers clad in white attire, mounted on prancing light-footed steeds with dilated nostrils and of fiery spirit—whose glorious parade was like dancing spirits for nimbleness ; though all reined to order and harmony by their angel riders. "*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*"—Rev. xix. 14. Among the sparkling columns were interspersed bands of shining minstrels, who with measured solemnity played on golden harps, trumpets, and all kinds of celestial music with soft, delightful melodies, in worshipful honour of the Lord, the King of Glory.

After the confluence had arrived before the chief palace the assembled princes and princesses alighted from their chariots and congregated together and prepared for the worship of Him that sat upon the throne, who liveth for ever and ever. "*And immediately I was in the spirit ; and behold a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone ; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders, sitting clothed in white raiment, and they had on their heads crowns of gold.*"—Rev. iv. 2-4. Also the prophets and risen saints of earth were there—a noble and countless host—each with his friend mingling with angels ; rejoicing with joy unutterable ; worshipping God, the

Spirit, and the Lamb—the fountain and centre of all loveliness, beauty, and perfection—praising their Redeemer. And all the hosts of Heaven, kneeling, Him revered, gazing upon the wondrous effulgence which encircled His uncreated form, and casting their crowns at His feet, the voice from every tongue with one consent exclaimed : “Alleluia ! For Thou only art worthy to receive honour, power, and glory for ever and ever ; for by Thee the universe is filled with life, and decked in robes of splendour ; and to Thee shall praise ascend from all Thy works, eternally without end ; therefore let orbs in their circles, and the whole existence of Thy endless works, conspire unitedly to worship Thee, and sing an anthem of ceaseless praise, that the universe may echo with the song of worship to Father, Son, and Spirit sanctified in one—for Thou alone art worthy, for thy mercy endureth for ever.”—*“The mercy of the Lord is from everlasting to everlasting.”*—Ps. ciii. 17. At this, all were united as one object to utter forth His praise for their creation and bliss, and the loud trumpets sounded and said ; “Let the Life of the mystic vapours—the spiritual air—praise Him. Let the ethereal substances—the spiritual creations—the delicate works of God—praise Him. Let active life—the spirit of waters, rocks, dust, trees, and flowers—praise Him. Let insect tribes, fowls, quadrupeds, and sons of light, praise Him.” The conscious spirit of the elements and all things else now in obedience moved. The sighing winds then closed their wings and uttered forth His praise. The rocks bowed down, the dust in reverence moved ; the waters, too, with rippling music praised the Lord. The flowers bent and breathed perfumes to Him. The trees dropped their fruits, and the odours ascended, a sweet smelling savour to God. The insect tribes hummed grateful prayers, the feathered hosts praised Him ; and in harmony the quadrupeds chanted the praises to God.

Thus every degree of all His works divine joined in to swell the harmonious canticle of worship, love, and praise in honour of the King of Kings—the Lord of Glory. And the rolling echoes swept from world to world, till the vast universe became one voice of sweet exulting praise, and the Lord was glorified in the midst of the perfection of all His works. “*And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth.*”—Rev. xix. 6. “*And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*”—Rev. v. 11, 12. “*All thy works shall praise thee, O Lord, and thy saints shall bless thee, . . . and let all flesh bless his holy name for ever and ever.*”—Ps. cxlv. 10, 21.

And all the hosts of heaven were filled with the love of God—himself the living fountain—and received from his hand a fulness of every conceivable blessing and joy; and praising him, said: “Sing all ye suns, and ye perfected hosts who dwell therein, the unceasing praises of the King of Kings—the Creator of the universe, whose days had no beginning and know no change or end, while eternities roll o’er him as moments which sink to nothing. Praise him, ye beings who bask in springs of celestial light, perfected by the hand of him who controls the universe alone. Let praise increase from all his works, and never have an end, even so—Amen.”

After the service of worship, the assembled angels spread themselves into pleasing groups upon the lawns of leafy gold among the gardens surrounded with every delight, while pure love pervaded the whole.

and sanctified pleasures reigned supreme, and every bosom o'erflowed with joy, for the Lord himself was glorified, and the heavens were filled with bliss. They then entered the flowery pavilions for the feast. The tables were luxuriously covered with every variety of delicious meat, spread upon golden chargers, and exhilarating nectar was handed round in jewel goblets in rich profusion, and all freely partook of the repast. "*That ye may eat and drink at my table in my kingdom.*"—Luke xxii. 30. Thus they drank from the living fountain, and ate from the trees of life—this is the food of heaven—by which they drink in life and thirst no more, and eat and sustain their immortality and live for ever. "*And let him that is athirst come; and whosoever, will let him take the water of life freely.*"—Rev. xxii. 17. "*To him that overcometh will I give to eat of the tree of life.*"—Rev. ii. 7. After the repast various pleasures continued; and we, in company with others, strolled beneath the beauteous shades. Here, surrounded with joys, hand in hand with loved ones, we dallied, mingling with forms divine with eyes softer and brighter than their native skies—breathing inspiration without words—the language of the soul—feelings which spirits only understand. As we tarried my ears became entranced by the silver voice of angels singing, accompanied by the lute and harp, which stole as softly through the bower as healing scent on wings of sleep, or dew on the unconscious flower. None can know or enter into their choral songs of worship but the spirit uncumbered with mortality.

## CHAPTER XXV.

## ON THE ANGELS AND THEIR VESTMENTS.

THIS august assemblage of Angels extended around the chief mansion for many furlongs, it being a periodical convocation for worship and festive pleasures. "*And it shall come to pass, that every one that is left of all the nations . . . shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.*"—Zech. xiv. 16. Those immortal princes were paragons of the highest perfection. The symmetry of their forms was elegant and godlike, for beauty had diffused its loveliness without measure o'er their transparent complexions. Their pleasing countenances beamed with heavenly fire—the light of God, and the glowing bloom of youth, never to fade, was stamped upon them with eternal life. Their flowing hair waved in curls about their necks, their faces were flushed with the soft hues of heavenly flowers, and graceful beards added masculine beauty to their majestic forms. Their carriage was graceful and elegant, and their every gesture was insinuatingly pleasing and full of charms, while their celestial benignity diffused its radiance around them and marked all their golden footsteps. They were endued with every refined accomplishment that high heaven could bestow with her potent hand, yet unassuming, though possessing all riches and knowledge. Upon their heads sat resplendent coronets of gold and dazzling gems, streaming with variegated shades ; and sceptres of power waved gracefully in each tender hand. And as they conversed their sweet and melodious voices



distilled into the ears love and music mingled together. Some had habiliments of gorgeous splendour, which flowed around them like fantastic waves of brilliant gold, displaying that air of grandeur becoming beings clothed with immortal perfection. Others innumerable were clad in robes of spotless white, more effulgent to look upon than the sun in his meridian splendour, with palms of victory in their hands. "*After this I beheld, and lo a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands.*"—Rev. vii. 9.

The princesses—the consorts of the sons of light—were also perfect in beauty and glorious to behold. Their spotless forms were fairer than transparent wax, when flushed with rosy hues beneath a shining light, for their elastic figures were as the pure spirit of life. The silken tresses of their golden hair in drooping ringlets flowed like tendrils clustering round paragons of love, casting shadows which appeared to move through fear from their liliated necks and shoulders. Their large full eyes were far more dazzling than the diamond-sparkling fire, yet softer than the rays of moonlight when fresh baptized in glory of the setting sun. Their dimpled cheeks were tinged with the mystic beauty of heavenly lilies and blushing roses blended together, divinely fair, soft as reflecting hues of celestial flowers, and whose extreme loveliness mocked the richest flowers of earth in all their glory, and cast them into the shades of oblivion. Their small teeth were as glittering pearls inclosed by slightly pouting lips of roriferous coral, which far eclipsed the loveliness of severed rosebuds, moistened with lucid dews, or twin cherries sprinkled with perfumes. For the Lord had breathed on their youthful forms the fadeless bloom of immortality. And these *are the children of God*, perfected by the touch of His

matchless hand, and painted with beauty all divine. Each fair brow was entwined by a sparkling wreath, a fantastic bouquet composed of celestial gems, and so arranged that the shades of one jewel fell upon another, yet by its different lustre was it relieved. They were arrayed in glittering robes of surpassing richness and splendour, wrought into heavenly shapes of faultless beauty, flowing profusely around them like floating clouds of crimson, snow, and gold, so ethereal and gloriously fair was all their apparel. "*Kings' daughters were among thy honourable women ; upon thy right hand did stand the queen in gold of Ophir.*"—Ps. xlv. 9. Their silver voice in liquid strains of eloquence did flow, which would have melted hearts of marble and changed the course of lions' rage to gentle love, for all around them grace divine from every footstep flowed. They spread their heavenly charms about them like a spell, though calm as slumbering babes or peaceful innocents upon a couch of love, for inducing sweetness beamed on every smile, and each fond look was more beautiful to behold than the virgin's blush while dissolving into placid love. Eternity itself can never erase their beauty from the memory of my immortal spirit.

## CHAPTER XXVI.

## ON THE FINAL DESTINY OF THE EARTH.

[Abdi to the Angel.] 'Here would I abide for ever and assuage my soul with heavenly delights! Now let me take hold of the reality that I may know that endless felicity is mine! Oh, heaven of beauty and delight, I am enraptured with thy exceeding glory—with the splendour of thy mansions—thy blazing chariots—thy horses of spirit—thy trees of unchanging life—thy flowers of living fire—thy rich perfumes and fragrance—thy sun bespangled sky—thy roseate heaven—thy clouds of floating gold—thy rainbows of moving colours—thy pearly dust—thy crystal waters—thy beauteous animals—thy immaculate children, all unchanging as eternity—unutterably sublime, such as thy heavenly language itself would fail to paint. And how wondrously more glorious and perfected is He who created all things thus! As I contemplate I am lost in wonder and admiration; from here I would not depart.'

[Angel.] "With patience wait thy time, at present this cannot be; as man thou must be prepared. Thou now perceivest that immortals who possess eternity are the only rich, for they can ne'er spend all their thoughts, exhaust their store of knowledge, or part from their estate, while pleasure sanctified, fadeless riches, and increasing honours remain with them undimmed by age,—and they alone remain unchanged while revolving eternities go and come. Being permitted, I have shown thee many things pertaining to *the heavenly worlds*—the life that was, that is, and is

to come—and as I am about to leave thee I will refresh thy mind by repeating the promises of the Lord concerning the earth and its final destiny, in order to increase thy faith, thy comfort, and the glory of God.

The earth was created for man as his eternal inheritance. *'The kingdom prepared for you from the foundation of the world.'*—Matt. xxv. 34. Through the disobedience of one the earth and fulness thereof fell a prey to Satan; and through the obedience of one the earth and fulness thereof will be redeemed in the times of the Lord, as spoken of by the mouth of all his holy prophets since the world began.—(Acts iii. 21). *'Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth.'*—Eph. i. 9, 10. *'Because the prince of this world is judged.'*—John xvi. 11. *'And the Lord shall be KING OVER ALL THE EARTH: in that day shall there be one Lord, and his name one.'*—Zech. xiv. 9.

At that time the heavens shall give up and restore to earth her rights, for *'the stars shall fall from heaven, and the powers of the heavens shall be shaken.'*—Matt. xxiv. 29. *'And the stars of heaven FELL UNTO THE EARTH, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.'*—Rev. vi. 13. After man fell several parts of the earth were broken off and removed to distant spheres, and there held in reserve for a wise and glorious purpose, for a day of righteousness when the earth should be redeemed. At that time those fragments will return, each portion to its place where it formerly belonged, and amalgamate as at the beginning, and the earth will be restored to her former perfection. At this period the star Paradise—once the crown of the earth—will return in all its splendour, with the Tree of Life, and fulfil the

promise as written: '*To him that overcometh will I give to eat of the Tree of Life which is in the midst of the Paradise of God.*'—Rev. ii. 7. This star now performs its course in the third heaven. And '*I knew a man . . . such an one caught up to the third heaven ; and I knew such a man . . . how that he was caught up into Paradise.*'—2 Cor. xii. 2, 3, 4. There the spirits of the departed just dwell together in felicity, '*that they may rest from their labours, and their works do follow them.*' Waiting for the coming of their Lord and the resurrection of their bodies. '*And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise.*'—Luke xxiii. 43. Then will the Lord return with all the risen saints to his kingdom, and his will will be done on earth as it is in heaven. At that time those who are alive will be changed to immortality, and those who sleep in Christ will rise from the dead, and then will commence that rest which is spoken of. Then will the riches of the earth be revealed which have been hidden in the bowels of the earth and reserved unto the times of the restitution of all things, for 'when man sinned he rendered himself no longer worthy of them. '*Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.*'—Job xxii. 24. In that day the peace of God will prevail, and the earth will be filled with the bliss of heaven, and the inhabitants will all be righteous. The earth with all its changes is ever approaching that designed perfection which God has in view. After the thousand years of rest, and the Judgment is passed, the earth and its heaven will pass through their final change and become celestial, that all might receive an endless bliss, and the earth itself will become HEAVEN, an inheritance never to pass away. The earth will then be equal to this thou now beholdest both in magnitude and glory, and finally it will become a SUN of never-fading light—the everlasting abode of perfected beings, and will be

added to a universe of suns where night is known no more for ever, and thus will complete the object of its creation : and in this the Lord will be glorified. See and understand."

Then the Spirit touched mine eyes, and I saw the morning of a new creation dawn upon the world of death—earth's second birth—and as the day arose all nature awoke from sleep to life divine as at the first, and nothing was lost. All were clothed with immortal substance, a thousand times more lovely than before, and conscious of their new birth to endless life. Redeemed, the earth and its fulness—all prepared—entered into the full joy of the Lord—as beautiful as a bride adorned for her husband, rejoicing with joy unspeakable, having the victory obtained. The whole earth rang with glee while soft harps and sounding trumpets, mixed with all kinds of delightful music, accompanied with innumerable voices, modulated to the sweet harmony of God's praise for his redeeming grace. At his name they paused with reverence, and worshipped as they breathed it forth in love, for now all knew the Lord, the first and last, the author of the whole—his praise will never cease while mind is endued with thought, knowledge flows, and eternity endures. "*From the rising of the sun unto the going down of the same, the Lord's name is to be praised.*"—Ps. cxiii. 3. "*For the earth shall be full of the knowledge of the Lord as the waters cover the sea.*"—Is. xi. 9. Therefore, "*Sing, O heavens, and be joyful, O earth.*"—Is. xlix. 13. "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*"—Rev. v. 13. "*And one cried unto another and said, Holy, holy, holy is the Lord of Hosts ; the WHOLE EARTH is full of his glory.*"—Is. vi. 3.

Oh, ravishing sight of bliss ! what ecstasy ! what

plenitude of joy! to wake from death to sweetest life divine! how rich! how great! is this the lot of man! to spend an eternal morn of youth in the presence of God! to share in bliss celestial without end! with God, with Jesus on my native earth! "*And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.*"—Rev. xxi. 3.

And thus we meet with our immortal friends to part no more, where love unsullied dwells, unmixed with pain of separation. Here those who shared our toil and grief before, now share with us the bliss that never ends, in mansions far more glorious than the light, prepared by God for all the ransomed throng; and thus his praise shall never have an end. To spend a glorious never-fading day mid shining suns which rose but never set, where blooming spring of youth does ever flow, and seas of pleasure roll that know no end! Through countless scenes of bliss mid flowers and fruit and scented groves, we hand in hand pass on: with friends most dear, yea those we knew before, while friendship is renewed and love complete—no more to be dissolved but to remain firm as the orbs eternal fast unmoved:—

Earth's silver streams all sparkling bright,  
Roll forth in beauteous order round,  
While joy, and peace, and pleasures greet,  
And love unmeasured does abound.

The trees immortal clothed with fruit,  
Impending 'mid the dazzling sky,  
With shining foliage deck the scene,  
And luscious odours softly fly.

For the things in part the former scenes of earth had vanished to return no more for ever. "*But when that which is perfect is come then that which is in part shall be done away.*"—1 Cor. xiii. 10. The New Jeru-

saalem descends—mansions of heaven prepared for earth—city of supreme delight—blessed capital of God. With jewel towers the earth is crowned—no more polluting sin is found—love is the motto, and Peace and Holiness, twin sisters, dwell together. The earth a heaven I see—all tranquil and complete. The Lord returns with all his saints and enters his seat prepared. His will is done on earth and the kingdoms of this world are the kingdoms of our God, and ALL MANKIND ONE FAMILY REDEEMED. "*For all shall know me, from the least to the greatest.*"—Heb. viii. 11. And thus I saw the earth in wondrous beauty rise from her former self anew, as ordained to be—when time shall be no more—all sorrow fled, and tears are wiped away—all perfect as the sun she rose, exalted of God among the suns amid eternal day. "*And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away.*"—Rev. xxi. 4. Now I perceive that the earth in the beginning was made after the pattern of heaven though not understood, for the loftiest thought of man only buds in time to blossom and bring forth fruit in eternity, "for we know in part." Now I understand these things, I am resigned to my fate. Time, speed me onward, assist me to my rest—the world of joy—that I may drink of the stream of felicity and thirst no more, and feast on the rapturous sweets of God which endure for ever! Oh, death, thou gift of God—that man might not always live a life of partial misery, a serf to sin and Satan!

At this juncture the Angel commanded the golden cloud to appear, and the company of angels bade me farewell. We next entered the cloud and winged our course towards the earth, and after considerable flight we arrived at the Palace, and the chamber from whence I had been carried away, when the Angel



bade me adieu and took his departure. When I came to myself and had collected my thoughts, I discovered that I had been carried away in the spirit from the earth for several days. After I had composed my mind and regained my former strength, I wrote the vision. But what I have written in comparison to what I have seen is no more than leaves compared with flowers, faded blossoms to ripened fruit, or a shadow to the substance : and attempting to paint the scene upon the mind with words, is as one trying to add more beauty to the rose or fairness to the lily.

THE END.







